A Divine and Moral ESSAY ON THE *Christian Pilgrim's Conduct*, WITH SOME GLANCES On that of the SECULAR.

By John Macqueen *M. A. late Minister in* Edinburgh, *and Sub-Dean of the Chapel Royal in the Kingdom of* Scotland. *Now Minister of* Welton *near* Daventry *in* Northamptonshire.

Me pulsum Patriâ, pelagique extrema sequentem,
Fortuna Omnipotens & ineluctabile fatum
His posuere locis. Virg. Æn. lib. 8.

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To his Honoured Freind Dr Hutton
presented by the Author

TO

James Johnston *Esq.*

THE Kings and Potentates of the Earth can make Men Great, but it is the Donation of Heaven that can render them Virtuous and Wise. Indeed 'tis Happy when these Embellish with some Rays of their Image, where God first Imprinted His own: Whereby what Affection they shew, or Honour they add to such Persons, Rebounds to the Original.

And this the King, who well Weighs the fitneſs of Men for the Charges He puts them in, Conſidered, when He made Choice of You, to ſerve His Majeſty in the Creditable Stations, and Honourable Offices You have undergone; In which great Truſts You Carried the ſame Sereneſs of Spirit and Affability of Addreſs, which Accompany'd you in all Your Actings: And all, who have the Happineſs to know You, will be ſo juſt, as to Atteſt your Honours altered not Your Temper: Nor have You Aſſumed an artificial Air of Benignity or Humanity in Your preſent Circumſtances, as if You had formerly laid by theſe Ornaments with Your private Capacity; but You Exert them in every State and Condition, as the Natural Inſeparable Qualities of Your Gentile

Envoy Extraordinary to the Duke of *Brandenburgh*. And Secretary of State for the Kingdom of *Scotland*.

Gentile and Generous Diſpoſition.

What the Prince of Moraliſts ſays, You confirm. That outward Splendour, Pompous Ceremonies and the other Pieces of Pageantry, which Attend thoſe in Power, make up but the leaſt Part of a Brave Man; for now when You ſtand Diveſted of thoſe Honours, which were no leſs the Reward of Your Deſert, than Marks of Your Prince's Favour; You retain that Stock of Merit, that Greatneſs of Mind, that Nobleneſs of Soul which Heaven only beſtows upon ſpecial Favourites: And none but Perſons of Extraordinary Geniuſes ſtill Poſſeſs in all Turns aud Changes. And the Beams of Your Virtues are no no leſs Radiant when Separated from thoſe external Accoutrements, Seneca.

nor less impressive of Esteem, or Attractive of Love, from Wise and Discerning Persons. It is true, these Circumstantial Appennages may affect the Populace, and conciliate some Cringes, Submissions, and Courtship; in which there may be more of Fashion, Constraint and Policy, than of Sincerity, Alacrity or Affection; but the other Penetrate Hearts, Captivate Reason, and Establish an Empire over the Souls even of the Better and more Refin'd sort of Mankind.

Hence, these of this kind who have the advantage of Your Acquaintance, earnestly Covet the frequency of Your Converse; which could never be so Ardently desir'd by the Good, the Great, and the Ingenious of the City, Court and Countrey, if Your Prudence and Com-

Complaiſance, Your Acuteneſs of Spirit, and Debonairneſs of Humour, made it not Agreeable, Amiable and Beneficial, Conjunct reſults of the other happy Mixtures: Neither of them to be met with ſo harmoniouſly Cemented, but in Souls of no common Elevation; therefore, by all conſidering Perſons, Honoured and Loved beyond the Ordinary.

For if either of theſe Qualities ſeparately found, be ſufficient to raiſe the Reputation of ſome; What may we conclude, when we ſee them meet and and embrace each other in ſuch a happy Union, whereby they Fortifie and Beautifie one another by their Mutual Aid and Luſtre; but that they ſhall prove ſecure Supporters of a growing Fame, and laſting Renown. And if Nature had not

drawn the first Strokes, and laid, as we say, the ground-work of these Accomplishments in the Faculties of Your great Soul; Your Breeding among Strangers and Foreign Embassies, though they have given them a comely Tincture, yet could never make them go off with that Facility and taking Air, which speak them to be the Effects of Your Natural Temper, polish'd by the dextrous Improvement of Your Ingenuous Education.

It was by these Steps You made Your Ascent to the Illustrious Posts You passed through: And by the Favour of Providence You will persevere in the same course of Virtue; to the further Service of Your Prince, the Credit and Benefit of Your Country, to God's Glory, and Your Friends Comfort: Which none wishes

more

more ſincerely, or Prays for more Fervently, than,

SIR,

Your much Obliged, and

Moſt Humble Servant,

Jo. Macqueen.

TO

TO MY FRIENDS AND Acquaintances IN THE CITY OF EDINBOURGH.

DUring the Twenty Years I had the Honour to Serve in the Miniſtry among you, I could not but Contract Acquaintance with many, and Friendſhip with ſome of the Inhabitants. However I am

am not ſuch a Flatterer of my ſelf, as to imagine, I want Enemies: Conſidering that, beſides the Natural fickleneſs of Peoples Affections, how liable they are to Change from the ſupervening Contingencies, occaſioned by the different Aſpect of Affairs, and the various Turnings, that hapned in ſo long a tract of time; in which Perſons in Publick Poſts, are often hook'd in, to be intereſs'd by ſome ſingular Emergents, more than by Choice or Inclination.

Yet this I will ſay, whatever Enemies I may have, Miſtake on my part more than Deſign, and ſome unfortunate Circumſtances or unlucky occaſions on the other ſide, more then ill Nature, made them become ſuch. For although at a diſtance now from you, I cannot but bear witneſs, that in the ſeveral Parties among you, there are Perſons of Piety and Prudence, of Learning and Diſcretion, of Breeding and Integrity; who will not be eaſily biaſs'd by Humour, or Opinion, to malicious Apprehenſions, ſlanderous Expreſſions, or unjuſt Practices.

I never loved the uncharitable, cenſorious, unchriſtian way too prevalent in the Diſcourſes and Writings of ſome of the Age; Who charge the faults and miſcariages of particular Perſons of different Intereſts, or Perſuaſions from them, on whole Societies. 'Tis ſaid that all the *Florentines* are not *Wits*, nor all the *Switzers Block-heads*: No more do I think that all the *Epiſcopaliſts* are *Saints*, or the *Presbyterians Reprobates*; verily I believe that *whoſoever* of either of theſe *Fears God and works Righteouſneſs, is accepted by God*, and ſhould be ſo by Man likewiſe. The *Jewiſh* vanity of confining the favour of heaven to Times and Places, is tranſplanted among *Chriſtians*; and this with the ſowrneſs of their tempers too much tranſcribed by many, who ſacrifice all Offices of Charity and Humanity to their Narrow Opinions; not conſidering that theſe are due to *all that in every place call upon the Name of Jeſus Chriſt, our Lord*, both theirs and ours.

Acts 10. 35.

1 *Cor.* 1.2.

Although I began the Courſe of my Miniſtry among you when I was very

very young, before I arrived to that Conſiſtency of Age preſcribed by the *Canons*; the neceſſity of the Church in that juncture, and the Indulgence of my Superiours, more than any Prematurity of my parts, ſuſpending the Obligation of the *Eccleſiaſtical Law*; Yet my Early Endeavours in the work of the *Goſpel* met with welcome Reception, and while I continued in that Station, my pains by the Bleſſing of God became in ſome degree helpful to the Spiritual Benefit of ſome of you; ſo that I may preſume in a manner to ſay with the *Apoſtle*; *That neither my entrance, or abiding with you were in vain.*

1 *Theſſ.* 2. 1.

I confeſs it was uneaſie to me, to leave the Poſt I was in among you; for I had a ſtrong Conviction upon me to Serve in the Miniſtry, to which I was Called, and for which, through the Grace of God, I acquired ſome Fitneſs by ingenuous Education in your *Univerſity*; and where, if I did any good through the Divine aſſiſtance towards the Converſion, or Confirmation of any, in the great truths of Religion, or Practice of Godlineſs:

Godlineſs, I might in my more Mature Age, have Riveted the ſame, and promoted it to further Accompliſhment; and poſſibly have made up the defects of my General, or Perſonal Vocation in the inconſiderate, as well as inconſiderable paſt part of my Life, by a more ſerious Application of my ſelf in my latter Days to the Duties of both.

I freely declare I was loth to Remove from a place, to which I ow'd any ſmall meaſure of Breeding, or Learning I was endowed with; and where, after my Running through the ordinary Stages of Students in your Schools, I ſoon became a Publick Teacher of others; and ſpent the beſt portion of my time in ſome Reputation and Returns of Affection from the fineſt of the Inhabitants. Where I could not walk the Streets without the Regret of ſome for my not Compliance, the Compaſſionate wiſhes of others for my Return, and the Expreſs Counſels of many to conform to the Eſtabliſhment then. Where, I could not paſs without often interruption from the kind Approaches of

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the Children of honeſt Neighbours, and the Affectionate Civilities of their Parents. And I cannot but acknowledge the weakneſs, or ſhall I rather call it the Natural tenderneſs of my Conſtitution ſuch, that I was not a little ſoftned; and my Reſolutions made ſomewhat fluctuating with the Fondneſs of of the Younger ſort; and there is ſomething in their way of expreſſing their liking, which as it is more ignorant and unaffected, ſo it is better and more eaſily felt, than is eloquently deſcribed; and is more impreſſive than the ſtudied Complements, and artificial Addreſſes of others of riper Age; and is frequently the Eccho of the Parents Example and Reſpect, as well as the Reſult of inſtruction and diſcipline.

Beſides that ſome whom I had Baptized and frequently Catechis'd, had been Married by me, (and many more likely would have been ſo, had I continued longer) who received me into their Houſes with equal Degrees of Affection and Eſteem, ſo that the kindneſs of Young and Old went very near to preponderate my Intentions

tions of coming away. All which begot in me a flattering expectation, that if I had ſtay'd with you until old Age had ſeized on me, ſince I ſpent my Vigour and Strength among you, you might have been the more eaſily Induced to bear with the Decays and Infirmities of my declining State. But 'its poſſible it might prove otherwiſe; Peoples preſent favour is but a very uncertain Security of their future Kindneſs. I have known the beſt of Magiſtrates, and the ableſt Miniſters, have their *Hoſanna*'s turned into *Crucifige*'s; not only from the muddy Mob, but from thoſe who look upon themſelves as of a finer Clay: Yet often when the *Maggot* takes, the Populacy become the ſervil Inſtruments of their Ingratitude, and the proſtituted Tools of their Inſolency, againſt their Civil Governours, and Spiritual Directors. Perſons Reſpect and Love to their Paſtors in great Cities, like the Morning Dew vaniſhes before the Abilities and Parts of their Teachers come to their Noon, or begin to Decline; and who knows but divine Providence foreſeeing it, would prove ſo to me,

upon my longer ſtaying among you: And for other wiſe Ends permitted my Removal ſo, leſt I ſhould meet with ſuch an afflicting Diſappointment.

My maintenance among you was not Mean, and the neceſſities of my Family required my Continuance in my Charge, for their more comfortable Suſtenance; and I doubt not but I could have made my Incomes greater by following this gentile Method of Writing, which I found formerly ſo ſucceſsful towards the increaſe of my Fortune; and I could that ſame way have attracted the favour of ſome *befriending Planet* to better my Condition ſtill.

Theſe were all *Pulbacks* to detain me, but when I Muſter up theſe, why ſhould I Omit to make, grateful mention of * Mr. *Hugh Kennedy* his Invitation to joyn with him, and of the earneſt Requeſt of the leading Men of the *Presbyterian* perſwaſion in the Pariſh,

He ſucceeded me in the Coledge Church of Edenborough, and was

* *Moderator of the firſt General Aſſembly held in that Kingdom ſince the Settlement of the Presbyterian Government there.*

to

to the ſame purpoſe. I do not Narrate this with that Feminine Vanity, ſome ſilly Dames reckon up the number of their Courtiers; who take every tranſient Glance, for one of *Hymens* Meſſengers, and conſtruct every civil Complement an Amorous Intrigue: But I do it, to ſhew that I am not led by humour or partiality, ſo far as to neglect thankful Returns to obligeing Overtures, from whatſoever Corner they come. And although I could as little comply with their deſires, as with the principles, by which they were Acted; yet ſince they thought them beſt, and the other was calculated ſo much for my worldly advantage, and they were ſo very Induſtrious to engage me in their Intereſt, by which I would in all probability have bettered my Temporal Condition, above what it is for the preſent, or I expect it to be in haſte; I cannot but conclude it an Inſtance of good Will and Eſteem; for which the *Living* have my thanks, and I'le pay ſome tribute of acknowledgment to the Memory of the *Deceaſed.*

I may add without any Oſtentation, and appeal to the experience of ſome of you, that the inoffenſiveneſs of my Conduct, and Carriage in my general Converſation, and particularly in my Behaviour with, and towards Diſſenters, conduced to ſtate me ſo fair in the good likeing of the Neighbourhood, and to procure me the favour of the Magiſtrates who have Governed the City, ſince the Scene of Affairs turn'd ſo propitious to that Party: My Gentleneſs formerly in reference to Recuſants, bearing down the prejudices which ſome thought might duly enough be faſtened on my Principles: The goodneſs of my Pariſhioners, and the diſcretion of them who then bore Rule among you, would not allow them to transfer any hatred they had at my diſproving Sentiments of their Government, to my Perſon,; ſo that through their beningn Temper, the difference of my Opinion was no Obſtruction of their Benevolence. And as I made not diverſity of Judgment the Standard of my Deportment towards others of different Perſwaſion from me,, nor would I be provoked thereby,

thereby, to any raſh Treatment of them, when it was in my power to create them Trouble: No more did they upon the Revolution, make my diſſenting from their Maxims, any hindrance of their kindneſs towards me. And this want of diſtinction in the acts of their Generoſity diſtinguiſhes them with Honour, and a greater Senſe of true Chriſtianity in not only many of their own, but even of our party too.

This appeared in the Gratuities which your *Common Council* twice beſtowed on me, when the circumſtances of Affairs, and my diſcontentedneſs with them, would not permit me to tarry longer in the Exerciſe of my Miniſtry among you. And I cannot but Record with Gratitude the Civility with which Sr. *John Hall* of *Dunglaſs* then head Provoſt, uſed me; and ſince I hear he is Dead, I muſt do the Juſtice to his Memory, as to declare he kept that ſereneſs of Diſpoſition and equality of Mind, that modeſty of Carriage, and humility of Deportment in in his Elevation, which was his Ornament when he ſtood on the ſame Level

with his Neighbours. He was of another Ballaſt than thoſe who are transformed unto Starchneſs and Inſolency, by the increaſe of their Eſtate, or the Dignity of their Station, in his Publick Miniſtrations and private Tranſactions; plain, upright Dealing was his Policy, and at Home as well as Abroad, Religion was the Compaſs he Steered by.

I muſt likewiſe mention with Honour and Reſpect the Worthy and Generous Gentleman Sr. *Archibald Muir* of *Thorntown*, who ſucceeded Sr. *John Hall* in the great Truſt of chief Magiſtrate in the City, and at this Inſtant for the ſecond time, in regard of his more then Ordinary Merit, and ſingular Abilities. is inveſted with the ſame Power and Dignity again, who by the calmneſs of his Temper, and the diſcretion of his Behaviour, the prudence of his Conduct, and his Juſtice in the management of his Authority, forcibly attracts to him the good Opinion, Eſteem and Affection of all Impartial and unbyaſſ'd Men of both Parties.

Nor can any thing leſs be expected of a Gentleman of his Birth and Pedigree,

gree, being Deſcended of the Ancient Family of *Rowallan*, whence many of our Kings have derived their Blood.

The longer I Live in the World, I am fully convinced, as our Proverb Runs, *It's happy to be the Hawk of the right Neſt.* It's Felicity to bring with our Extraction, the Seeds of Gentility with us to the World; for this advantage of Birth, lays a good foundation for what Improvement, Art, Education, or Experience may Superadd.

Fortes creantur fortibus, et bonis: Eſt in Juvencis, eſt in equis patrum Virtus: nec imbellem feroces. Progenerant aquilæ columbam. Ho. Od. lib. 4. Od. 4.

Me thinks I hear ſome of my Friends ready to ſay, it ſeems ſtrange to them, I *Blazon* at this rate with ſome *Elogies*, theſe who ſince the Revolution have born Charge in the *good Town*; while I paſs over with ſilence thoſe who formerly, during the laſt *Reigns*, were Intruſted with its Government; under whoſe Protection I and the reſt of my Function enjoyed our Places, for many Years, with Freedom and Safety.

Therefore to avoid all ſuſpicion of Ingratitude as well as Injuſtice; let me caſt back my Eyes on the former times, and ſay that in thoſe Days there were thoſe by their Birth, Prudence and Virtues, brought additional Luſtre to the

Honourable Offices they ſway'd in the City, as all who know and heard,(and who did not far and near, at Home and Abroad?) of Sr *Andrew Ramſay* of *Abbots-hall*, muſt bear witneſs. Indeed if ever the Miniſters and the Inhabitants of the City, had Reaſon to Magnifie *the former Days above the latter*, it was in the ſpace of his *Saturnian* management of Affairs: How juſtly may he be called the *Nehemiah* of that Age, he took ſuch Care of the Houſe of God, and its Offices, by increaſing their Proviſion, that they did the Work of the Lord with cheerfulneſs, and alacrity; ſo as it may be well ſaid of him, *he Loved our Nation, and Built us a Synagogue.* Indeed we may apply to him, what the *Prince* of the *Roman Poets* ſaith,

Aurea, quæ perhibent, illo ſub rege fuerunt
Sæcula; ſic placida populos in pace regebat.
Deterior donec paulatim ac decolor ætas,
Et belli rabies, et amor ſucceſſit habendi.
Virg. Æn. *lib.* 8. v. 314.

With his mild Empire, Peace and Plenty came:
And hence the golden Times deriv'd their name.
A more degenerate and diſcolour'd Age,
Succeeded this, with Avarice and Rage.
Dryden.

This

This worthy *Nehemiah* for Sixteen Years together was *Provoſt*, or *Lord Mayor* of the City of *Edinborough*, his Birth rais'd him beyond the level of ſome of his emulous Competitors in the State, and his Envious Adverſaries among the Citizens; by which he preſerved the honour of the *Provoſtry* from Contempt of the inſolent, who bore themſelves haughtily on ſcore of their Pedegree; as by his integrity and care he defended the Revenues of the *Good Town* from the Encroachments of the Covetous. His *Policy* fitted him for his *King's Service* and his *Countrey's good* in the *honourable Poſt* he had as *Member* of his *Majeſtie's Privy Council*; which he he held till his Death. His *Abilities* qualified him for the *Bench*. His *wiſe Conduct and aſſiduous pains* about the Cities concerns made him be continued ſo long in the creditable ſtation of it's *Chief Magiſtrate*. Nothing but a ſingular concurrence of Endowments peculiarly adapted to theſe ſeveral, different, Eminent Offices, could make one Man capable of them all, and at one time; and manage each of

of them in their turnes, with ſuch a ſignal dexterity, as diſcovered he had a ſoul large enough for all theſe great Employments; and too *ample* for any one of them.

Here was a kind of *Triumvirat* in one Man; the *Provoſt*, *Senator*, and *Councellour*, and he ſo conſideratly well divided his time in the exerciſe of each of theſe *Truſts*, that the one never interfer'd with the other; his attendance on the duties of any of them never made him ſlack or negligent of thoſe of the other; the care of the *Provoſtry* never hindred the buſineſs of the judge; nor was either of theſe an impediment to the application of the *Councellour*, for the *King* and *Countries* Intereſt. In the *City Council* none more *exact*; in the *Privy Council* none more *acute*; on the *Bench* none more *juſt*, a *Vigilant Magiſtrate*, an *upright Senator*, and a *Faithful Counſellour*; and in all *a good Chriſtian.*

I would have ſet down ſome things more relating to the *Magiſtrates* during the former *Reigns* but that I am afraid to be tedious. I have made ſome

Remarques

Remarques on the ſordid methods by which in that time ſome obtained the *Provoſtry*; and on the blemiſh of their conduct in that conſiderable Employment, but they are ſcatter'd in ſome looſe papers now at diſtance from me. I remember in imitation of ſome of *Lucian's Dialogues*, I have formed one betwixt Sir *Andrew Ramſay's Ghoſt*, and *thoſe* of ſome *unjuſt complainers*, and *ſelfſeeking Competitors*; who after his voluntary relinquiſhment of the *Chief Office* in the *City* worm'd themſelves into it, for which neither their birth nor breeding had qualifi'd them; nor had they the courage, uprightneſs, or parts to employ it aright; for it is certain theſe who compaſs their Dignities fairly and juſtly, are likelieſt to improve them to better purpoſes, with more honeſty and integrity. And if providence bring me and theſe ſcattered ſheets together, it is poſſible for cautioning the preſent and ſucceeding Age, againſt ſuch ſiniſtrous ways, I may ſuffer them to flie abroad.

It might have been expected that ſomething in this long introduction

ſhould

ſhould have related to the following diſcourſe; and ſo I did deſign, but now I cannot, at leaſt not ſo largely, run out that way; ſince this Preface has increas'd beyond my aim, ſeveral things crouding themſelves into my mind, while my hand was writing, and I muſt now curb its further excurſion; leſt this ſmall Eſſay prove but an *Appendix* to the initiatory Epiſtle; as *Diodorus Siculus* blames ſome, who as it were *tack't their Curtail'd Orations to their longwinded preliminary Addreſſes*, wherewith they intended to Captivate the favour of Hearers, or Readers, and to avoid this cenſure, or the more trite, of *making the Gate larger than the City*, or the *Portal than the Houſe*, I ſhall haſten to a concluſion.

Ἔνιοι δὲ προθύρων ἐποιήσαντο τὴν ὅλην ἱστορίαν τῆς πραγματείας

Nor will I nauſeate the Reader in imitating theſe trifling methods ſome *Fencers for applauſe*, or *famæ negotiatores* uſe, *who look one way that they may hit another*; as ſome writers *contending* for *Fame* think by a kind of Rebound to catch it more greedily, while they caſt down themſelves and there performances ſo low, with their

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ſham vilifyings, as the *homelineſs of the Dreſs*, the *plainneſs of the ſtile*, *the ſimplicity of the Phraſe*, *&c.* and *I know not what.* Nor ſhall I alledge for publiſhing this *Eſſay*, the *threed-bare pretence of the importunity of friends*, *preventing of falſe copies*, &c. Nor will I blame *the ſhortneſs of time*, for what is crude or *raw* in it. I look upon theſe and ſuch like little Artifices, wherewith ſome would conceal their Ambition to be in Print, and fiſh for commendation to their Attempts; as on theſe thin Mourning Vails, or Patches, by which fair Females deſign the increaſe of their Charmes; only with this difference the vanity and oſtentation of the one are more palpably perceived to a lothſome degree while the beauty of the other, like Diamond ſet in Jet, is more bright and ſhining.

Hoc ipſo placere cupiunt quod placere contemnunt, & mirum in modum laus dum vitatur, appetitur, Hieronimus.

I ſhall ſay nothing of it, but that it is the product of Melancholy thoughts on my preſent diſaſtrous Condition; which had been publiſh'd ſoon after I came to this Retired Place where I now am, but that being intruſted in looſe ſheets to a certain

certain deserving Person, it fell by and could not be found; which put me to a second, or rather a new trouble: But now you have it such as it is; and I'll make no Appology for its Defects; the afflicting Circumstances of my State, which have somewhat pinion'd my fancy, and flatted my expression; may with considering Persons supersede me this task; I shall only say, it is like, if I had enjoyed the society of my Old beloved Companions, *viz.* my Books, the subject had been better managed; for I confess my self an insufficient Artist without these tools; to which were they now by me I could transfer out of *Boetius*, (for he and *Buchanans Paraphrase* on the *Psalms* are my *Vade Mecum's* in my Solitary Rangings,)

—Sed vatem egregium cui non sit publica vena Anxietate carens animus facit, Juven. Sat. 7.

Gloria fœlicis olim viridisque juventæ,
Solantur mœsti nunc mea fata senis.

I shall conclude with this one Reflection, which though it might have been Incorporated into the Body of the Treatise, and enlarged on; yet may

may be admitted Room appoſitely enough in this place.

Pilgrims and *Strangers* affect ſolitude and retirement; being aſhamed to make others witneſſes of their Sighs and Sobs, they give vent to their groans under ſhady Trees, or in bushy Caverns; in the ſilence of Fields, or ſolitarineſs of Woods; there they Ruminate on the condition of their own Countrey; if it be overrun with any Calamity, they bewail its Fate, help it with their Prayers, or bedew its miſery with their tears, or if in a flouriſhing State, they rejoyce in its proſperity, and what Male-treatment ſoever they meet with from it, they cannot but wiſh well to it; the ſtrength of their natural affection preponderating the Reſentment of any hard meaſure they may meet with from it. And any revengful thoughts which come bubbling up in their minds againſt the particular inſtruments of there miſfortune, are ſwallow'd up in the expanſion of their concern for, and extent of their love to the Common welfare of their Counrrey.

This

Thus I have ſeen *devout Pilgrims* very ſerious by the brinks of Brooks and banks of purling ſtreams, in the Covert of Woods, or cool ſhade of Grottos; where the conſideration of their abſence from there heavenly Country lay heavy on their hearts, while they did ſit, or walk intent on their Melancholy Muſings; groaning under the thoughts of their diſtance from it; nor could they receive any ſatisfactory reſpite from their Moans, or comfortable Remedy to their Languiſhing, but from the ſolace the well grounded expectation of a happy return thereto, miniſtred to them.

Ille verè dolet, qui ſine teſte dolet.

And as I can without vanity profeſs I have in ſome degree tranſcribed this part of the *Pilgrim's Character*, in reference to my heavenly; ſo I am not aſhamed to confeſs, I have ſpent many hours by night and day, in penſive thoughts, and ſorrowful reflections on the preſent afflicting circumſtances of my own and others Condition, who have left their native ſoil, and of theſe my Fathers and Brethren who ſtill remain in a ſuffering State, in their *Earthly Countrey*.

And

And although in my early walks, the *Chanting* little *Choriſters* of the Air, and the Muſical nocturnal lodgers of the buſhes, have often contended by their ſweet inartificial Antiphonies, which of them by tickling my Ears, could divert me moſt; and the Embroidery of flowers, the Beauty of Meadows, the Mixture of Colours, in all the different objects of ſight, ſeemed to ſtrive which of them by attracting my Eyes, could eaſe my mind beſt: Yet in the midſt of all this agreeable variety of Nature's Delicacies, and Medley of charming Delights, which puzzl'd my Senſes into a pleaſant Controverſy which of them was moſt gratifi'd, our Countrey man *Buchanan's Paraphraſe of the* 137 *Pſalm* afforded me moſt diverſion: The ſuitableneſs of the matter hitting the Calamitous State of the *Epiſcopal Clergy* of the *Scotiſh Church*, and *David's* divine ſtrain mixt with the high Fancy and dreſs'd with the Elegancy of this admirable Poet's Phraſe, affected me with a wonderful Raviſhment in time of my troubleſome damps; and my frequent reciting it over, furniſht me

ſuch ſatisfaction in my ſolitary Receſſes and Mournful Soliloquies, or Meditations, upon the *Banks* of *Welton* and about the Arbours of *Watford*; and firſt ſuggeſted to my mind the expediency of ſpending ſome thoughts on the few heads of the enſuing Treatiſe.

Buchan. *Paraphraſ.* in Lib. Pſalm. 137.

Dum procul à patria mæſti Babylonis in oris,
Fluminis ad liquidas forte ſedemus aquas;
Illa animum ſubiit ſpecies miſeranda Sionis,
Et nunquam patrii tecta videnda ſoli.
Flevimus, & gemitus luctantia verba repreſſit;
Inque ſinus liquidæ decidit imber aquæ.
Muta ſuper virides pendebant nablia ramos,
Et ſalices tacitas ſuſtinuere lyras.
Eece ferox dominus Solymæ populator opimæ
Exigit in mediis carmina læta malis:
Qui patriam exilio nobis mutavit acerbo,
Nos jubet ad patrios verba referre modos.
Quale canebamus, ſtetérat dum celſa Sionis
Regia, finitimis invidioſa locis.
Siccine divinos Babylon irrideat hymnos?
Audiat & ſanctos terra profana modos?
O ſolyma, O adyta, & ſacri penetralia templi,
Ullane vos animo deleat hora meo?

Comprecor,

Comprecor, ante meæ capiant me oblivia dextræ,
Nec memor argutæ ſit mea dextra lyræ:
Os mihi deſtituat vox, areſcente palato,
Hæreat ad fauces aſpera lingua meas:
Prima mihi veſtræ niſi ſint præconia laudis:
Hinc niſi lætitiæ ſurgat origo meæ.
At tu (quæ noſtræ inſultavit læta rapinæ)
Gentis Idumææ tu memor eſto Pater.
Diripite, ex imis evertite fundamentis,
Æquaque (clamabant) reddite tecta ſolo.
Tu quoque crudeles Babylon dabis impia pœnas:
Et rerum inſtabiles experiere vices.
Felix qui noſtris accedet cladibus ultor:
Reddet ad exemplum qui tibi damna tuum.
Felix qui tenero conſperget ſaxa cerebro,
Eripiens gremio pignora cara tuo.

The pleaſure I took in poring on this *Paraphraſe* and often repeating of it in my retired wandring circuits, through the Fields, made me requeſt from the Ingenious Mr. *Thomas Taldin Fellow of Magd. Coll. in Oxford*, this Tranſlation which the Concurrence of my Worthy and ſingularly Obliging Neighbour Mr. *Charles Alleſtry*, Miniſter of *Daventry*, prevail'd with him to grant as the Reader may perceive by the Letter prefixt to it.

TO THE
REVEREND
Mr. *Charles Alleſtrey*, Miniſter of *Daventry* in *Northampton-Shire*.

Sir,

OUT of that intire Obedience which I ſhall ever pay to your Commands, I writ the enſuing Paraphraſe; *and unleſs the common Fate of all Poets (which is, to be fondeſt of their laſt Productions) very much blinds my Judgment, I think the honour you have lay'd upon me in this Requeſt, has informed the piece with a greater Genius and Spirit, than uſually attends my Writings. I am not inſenſible that 'tis as natural for a Poet to flatter himſelf as his Patrons; but,*

but here my wiſhes conſpire with my weakneſs, to put the beſt varniſh over the humble preſent, and make it ſeem in ſome meaſure worthy your acceptance. Buchanan, Oldham, *and* Woodford *have been happieſt in their verſians of this* Pſalm; *till I finiſh'd my own, I avvided ſeeing their Compoſures: chooſing rather to correct my thoughts by others Works than deſign by them. The only one I may have ſeem'd to follow is Mr.* Oldham, *the great reſpect I have for this Anthor cannot biaſs my judgment ſo far as to overlook his faults; his Digreſſions are too long even for Pindarick Poetry; his Verſe wants Number and Cadence: but the moſt unpardonable fault, is that the Pathetick Air of this* Pſalm *is not obſerved with Poetical Juſtice. I would not in this immitate our modern Writers, firſt to ſteal immediatly from an Author, then Cenſure and Rail at him, that the World may not ſuſpect them. I hope your leiſure will permit you to Read him, at once to juſtifie the Character I have given, and to ſee how induſtriouſly I have avoided even the Reſemblance of Thoughts and Expreſſions, tho' the ſubject be the ſame. But leſt I make my*

The Preface.

Preface *Reſemble the head of a Rickety Child, that is vaſtly diſproportioned to the ſmallneſs of the body, I ſhall only beg your favourable Acceptance of this, and to think I always retain a grateful acknowledgment of thoſe many favours you have confer'd on,*

Your dutiful Son and

very humble Servant

Magdalen Colledge
in *Oxford*,
June, 1697.

Thom. Talden.

A PARAPHRASE On the 137th *Psalm*.

A Pindarick ODE.

WHere fam'd *Euphrates* winding Current Flows,
And Tribute pays to lofty *Babylon*:
There by a ſtrange Reverſe of Fate,
A-round the mournful Shores, we laid us down,
And wept in ſad Remembrance of our Woes,
And in pathetick Words deplor'd our abject State.
But *Sion* when we call'd to Mind,
The beauteous *Sion* left behind:
When lov'd *Judea* to remembrance came,
Our native Paleſtine, and *Jordan's* Stream;
A wild Exceſs of grief we ſhew'd,
The Tears in laviſh Torrents flow'd,
When *Sion* to our fond remembrance,
Judea's pleaſant Soil, and *Jordan's* Stream,

Unhappy *Sion* loſt, and Deſolate!
That once in Glory far out-Shone,
The boaſted Walls of *Babylon*:
In Beauty, Strength, and Empire great,
Sion rever'd by Men, our God's exalted Seat.
Our uſeleſs Harps mute, and unſtrung,
Our Harps and Inſtruments renown'd,
For matchleſs Harmony and Tuneful Sound:
Were on the ſhady Willows hung,
Or lay neglected on the Ground.
Oft would the Proud inſulting Victors crie,
Come on, your Harps and Voices try!
Sing, ſing us a Gay Melodious Song!
Songs of Triumph let them be,
Full of Wit and Harmony.
Such as to Sions joyful Courts belong!
Such as of old Immortal David Sung,
When he in Triumph Rode:
When Victory inſpir'd his Tongue,
And Prince of the Harmonious Band,
A Harp employ'd the Hero's Hand,
Of *Sion* was his Song, and worthy *Sion's* God.
Shall *Babylon* our Hymns of Triumph Hear!
Or curſt *Euphrates* Streams the Accents bear!
Shall Iſrael proſtitute their Sacred Lays,
What, *Sions* Harmony prophane,
And the inimitable *David's* Strain!
Or in a foreign Land attempt Jehova's Praiſe!
Ah, no, ye cruel, ye Inhuman Race!

Tho'

Tho' Iſrael ſuffers your afflicting Scorn,
Though you in Triumph ſmile at our Diſgrace,
And inſolently laugh to ſee the Wretched mourn;
A Song you ſhall in vain demand,
In vain compel the skilful Hand,
Or Harmony require in proud *Aſſyria*'s Land.
Do mournful Chains with Harps agree,
Or Songs of Triumph ſuit with Miſery?
Curſt be the Voice, and Curſt the Lute,
That pays Obedience to the haughty Foe;
But tho' our Inſtruments are Mute,
Ye ſhall have Sighs and Groans, the Conſorts of our Woe,
Jeruſalem, lov'd Object of my Thought!
When thou art abſent from my Mind:
When mourning *Paleſtine*'s forgot,
Our Native Shores, and all we left behind;
Then may my unperforming Hand
Forget its boaſted Art:
No more the Tuneful Harp Command,
Nor to the Lute ſoft Harmony Impart.
Sion, thou darling of my Muſe!
When I forget thy Venerable Name,
Thy ſuff'ring Majeſty, and injur'd Fame:
Let my right Hand forget its uſe,
Let my right Hand its Artful cunning Loſe.
Sion, if I prefer not thee,
In all my Hours of Mirth and Harmony,
Thou ſubject of my nobler Song;

Then

Paraphraſe.

Then let my inauſpicious Tongue,
Cleave to its vaulted Roof, and ceaſe to ſpeak,
Let motion every Vocal nerve forſake:
Let Diſcord Seize my Harp and Lute,
Oh, let my perjur'd Tongue eternally be Mute!
Remember *Edom's* unrelenting Race,
On that deteſted Day:
That Day of Infamy and dire Diſgrace,
When loſt *Jeruſalem* became the Victors Prey.
With how much Inſolence and Pride,
With what Imperious Brows they Cry'd,
Level their *Sion's* Walls, their ſacred Shrines deface!
Shall *Edom's* cruel Off-ſpring be forgot!
Lateſt Poſterity ſhall never ceaſe,
To brand the Infamouſly Savage Race,
With an Eternal Blot.
That cry'd aloud, Come, hurl their *Sion* down,
The beauteous Rival of our *Babylon*:
To future Times let no Remains be found,
But Furrow up the deſolated Ground.
Now Mourn, thou proud *Aſſyria* Mourn,
In ſadder Accents let *Euphrates* Flow:
To Tears let *Tigris* and *Hydaspis* turn,
Tears to ſupply the Scenes of thy approaching Woe.
O *Babylon!* ill F'ated *Babylon!*
Mature for Ruin, to deſtruction led!
How Num'rous are thy Horrours grown!
How are our Curſes fall'n on thy devoted Head.

Bleſt

Bleſt be the Sword, ah, doubly bleſt the Hand,
That executes Revenge and Luſt!
That with repeated Plagues infeſts thy Land,
That makes thy waſted Shores Accurſt,
And ſheds *Aſſyrian* Blood, with an inſatiate Thirſt.
But he that Pity, that Compaſſion ſhew's,
May he be Curſt, Curſt to partake thy Woes:
Let mercy to thy Anguiſh be unknown,
And fly the Sighs and Tears of *Babylon*;
Whilſt wild Ambition, Luſt, and Rage,
Urge every Arm, each Sword ingage,
And Steel the Victors Hearts obdurate as thy own.
Happy, thrice happy ſhall the Victors be,
That *Babylon* deſtroy:
That Triumph o're thy Miſery,
And Treat thy Anguiſh with inſulting Joy.
That Caſt thee down with ſcornful Pride,
Thy Palaces and ſplendid Courts deface:
Thy Sighs, thy piercing Groans deride,
Shake their diſdainful Heads, and Laugh at thy diſgrace.
Thy kneeling Matrons ſhall Implore in Vain,
In Vain for Mercy raiſe their Hands and Eyes:
Whil'ſt Streams of Blood thy Temples ſtain,
Triumphant Slaughter round thee Flies,
Neglects the Orphans Tears, and proſtrate Virgins cryes.
With Conqueſt may his Arms be Bleſt,
With Fame diſtinguiſh'd far above the Reſt,
That Drags the Claſping Infant from the Mothers Breaſt;

That

That hurls thy ſprawling Off-ſpring round, and ſtains,
The marble Pillars with their living Brains:
That ſtrews with mangled Limbs thy Pavements ore,
And makes thy Channels ſwell with Streams of Reaking Gore.

But before I conclude this long Epiſtle let me tell *you my Friends and Acquaintances in Edinborough*, who long to hear any advantagious thing of me, or from me: that ſince I came to *Weſton*, the Civilities of ſome of the *Gentry* in this Country, the Pious and Learned Converſe of ſome of the *Clergy*, the Humanity of ſome of the *Commons*, and the particular kindneſs of my own *Pariſhioners* and and ſome *other Neighbours* have, and do very much allay the grief which ariſes from the Conſideration of any uneaſineſs I have in my preſent Circumſtances; I have great comfort in the ſucceſs of my Miniſtry among this people, and in the returns of the Affection and Eſteem, I meet with from them; and I Magnifie the *Grace of God* for any good I either have done, or may do to Souls, wherever Providence pleaſes to diſpoſe of me. I Reverence the *Divine Wiſdom*

Wisdom in the tossings, tumblings and all the disappointments I have met with, and I heartily bless the Name of my God for the smalness my Living in this Obscure place: where if any light communicated to me from the Raies of the *Sun of Righteousness*, may shine to the benefit of others, for the advancement of his glory, my departure from you, and diminution of of my temporal State, shall not afflict me; nor will I repine at any disadvantagious change as to Externals, which may befal me, if, whereever I come, or whatever my outward condition be, I may through God's blessing be an instrument to set forth his Gospel, or set up his honour, in any station though never so low, whereon these can be raised. For as to worldly Accommodations, I have by the *Divine Aid* acquired some degrees of such a holy Indifferency, that I can say in some measure, (and my fervent desire is that more and more from entire Resignation I may freely and sincerely assert) *I am willing to want, what God is not willing to give.*

It

It is no ſmall felicity to be able to redeem time by the evils of our days; and if by the diſtreſs that has hapned me, I can recover the *Mortgage* of ſome of the neglected portions of my paſt life, by the right improvement of the Remainder, I'll conclude my ſelf happy; and it is not unlikely that what I now ſay in this ſmall *Eſſay*, may prove beneficial to others, who (for as firmly fixed as they ſeem to be in their warm Neſts) may undergo the ſame, or the like diſaſtrous Alterations, or Viciſſitudes; and if I can be ſerviceable to any among you, to any of my well affected, Reverend Brethren, where-ever they are, or to others, to any of my Friends, Acquaintances, or Relations, by the Fruits of my Retirement, or abſence from them, in this, or any other diſcourſe I intend to publiſh; I hope I may ſay *whatever has befallen me* (howſoever intended by ſome) *was ordered by that All-ſeeing Providence*, (which governs all things by the *Higheſt Wiſdom, exacteſt Reaſon*, and *profoundeſt juſtice:*) *for their and my wellfare*; in which my daily requeſt

queſt to God is, that the Event of his future dealings toward either of us, may terminate; to which purpoſe the Aſſiſtance of your Prayers is earneſtly entreated by,

Your very humble and moſt

devoted ſervant

Jo. Macqueen.

THE

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A DIVINE AND Moral Eſſay, &c.

IT is ſtrange to conſider, tho' Senſe as well as Faith, Reaſon as well as Religion, Morality as well as Divinity conſpire to convince us that this World is not our Home, nor the Earth the habitation of Reſt, nor this Life the Region of our felicity: yet we are content to be deceived by the ſpecious Phantaſms which flatter our Eyes, the glittering accommodatious which gratifie our eaſe, and the pleaſant allurements which enchant our appetites; ſo as to neglect (if not wholly abandon) all care and concern of a future State; as if in the midſt of Revolution of Kingdoms, Diſſolution of Churches,

Tumbling of Crowns, and Caſting down of Mitres: and in the throng of all ſucceſſive Variations, and frequent Changes of univerſal Nature, we alone were priviledged with Perpetuity and our *Mountain* to Remain *immoveable*.

Pſal. 30. 7.

It is very odd, when we may Read our fate in the continual viciſſitude of all things about us, we ſhould be diverted from thoughts of our own Inſtability and periſhing condition, nor can any thing cure this folly, (but that is too Soft a term) I muſt Rather ſay, nothing can correct this Madneſs, or purge us of this deſperate Frenzy, more than often and earneſt application of our Minds to a ſerious Conſideration of our Quality and Circumſtances in this World: Which is frequently in the Scriptures repreſented under that of *Pilgrims* and *Strangers*, than which nothing can afford us a truer notion of our Selves, or frame us to a more agreeable diſpoſition or temper in all Alterations.

Yet it would ſeem, Perſons are unwilling to view themſelves in this Mirrour, to Conſider themſelves according to

to this Repreſentation of *Itinerants* or *tranſient Paſſengers* in the World, and to behave accordingly in keeping themſelves unſpotted with the corruptions thereof, when St. *Peter* with ſuch Signal inſinuations of kindneſs and reſpect, with ſo much ſoftneſs of addreſs and tenderneſs of expreſſion beſpeaks all Chriſtians as to both; *Dearly beloved, I beſeech you as Stangers and Pilgrims, abſtain from fleſhly luſts which war againſt the Soul.* 1 *Pet.* 2. 11.

What Indications of the *Apoſtles* Zeal, of his great concern about them in this matter, of the weight and importance of what he propoſes to Chriſtians obſervation and practice, are contained in this Preface! And ſo far as I can remember, Theſe two introductory half Sentences, *Dearly beloved, I beſeech you,* meet not together in any paſſage of Scripture, but this one verſe, and it is truly to be regarded, that ſeparately, either of them is the Prologue or Introduction to ſome matter of Note and Conſequence, like an *Aſteriſque* or Hand in the margent of a Book, pointing to ſome ſtrange and conſiderable thing, and if either of them ſingly be

ſo what may we reckon them, when both united: But that they are like *John the Baptiſt*, the forerunner of ſome extraordinary remarkable purpoſe; like the Tolling of the great Bell upon ſome ſolemn Sacred occaſion, to excite and rouze up Mens Spirits, to attend and regard what follows; or ſhall I compare them (for as ſoft and as ſmooth as they run) to the Sound of a Trumpet, or diſplaying the Enſigne of Battle, or to a great Alarum in the Camp before the Fight; for this alluſion may be juſtified from the Warfare in the Rear, (ſo to ſpeak) of that forementioned place, *abſtain from fleſhly luſts which War againſt the Soul.*

With what affectionate Compellation do's the *Apoſtle* path his way. *Dearly beloved*! Love is a good uſher to clear the avenues for acceſs, and procure acceptance to Paſtors Meſſage, if it be a ſharp Reproof, 'tis as Oyl to the Nail that makes it pierce more eaſily: if it be Counſel or Advice, 'tis as Honey to the Pill, to make it glide more pleaſantly into our hearts; Perchance 'tis one of the ſtrongeſt weapons in Chriſtian Orators Spiritual Armory,

mory or Artillery, to Conquer the Obſtinate, to ingage the Indifferent, to melt an Adverſary, or confirm friends; to reſpect their perſons, value their Office, and comply with their deſire. But there is a higher ſtrain in it, this additional word *Dearly* ſhews it was no faint wiſh or roving fancy: it was not an inconſiderate Fit, or an indifferent degree of kind inclination: No, no; it was a fervent and conſtant, a ſtrong and ſerious diſpoſition to promote their Intereſt; in which there was more of a Holy flame than Human Fleſh, of devout affection, than natural paſſion, of Heavenly warmth, and Chriſtian charity, than of any of theſe ingredients; which in the commerce of the friendſhip of the World, commonly mix themſelves with our ordinary pretences of kindneſs and good-will.

And this certainly made the *Prince* of the *Apoſtles* become their *ſubmiſſive Petitioner* in this earneſt and humble manner, *I beſeech* you. Men command their Servants, counſel their Friends, entreat their Equals, but they *beſeech* their Superiors and betters: whence flows this humility, this modeſty, this

courteſie, and meekneſs, when he might have come with a *Rod* or a *ſharp* 1 Cor. 4. 21. *Rebuke*, when he might have enjoin'd Tit. 1. 13. with abſoluteneſs and indiſputable Authority: he had more willingly apply himſelf to them, not ſo much in the Language of a kind Friend, a tender Brother, a compaſſionate Parent; But rather accoſts them with the paſſion of a Lover, and the humility of a Supplicant, *Dearly beloved I beſeech you!*

I muſt ſay St. *Peter* and the reſt of the *Apoſtles* learned this obliging manner of Addreſs, from him who was Phil. 2. 6. their *Maſter*: who, though he *thought it no robbery to be equal with God*, yet transformed himſelf into the condition of a *Servant*, and approaches us more with the kind importunities of a *Suiter*, than the awfulneſs of a Sovereign; Leaving them and all Spiritual directors an Example of Condeſcendence and Complaiſance, whereby to recommend themſelves the better to Peoples favour, and render their Inſtructions more impreſſive on their Minds, and influential on their Practice, by theſe endearing methods of Affection and Reſpect.

And I am ſure, there is nothing more

more benign or human, more civil and gentle, than that *Divine wiſdom* where with the *Penmen* of Holy Writ were acted, nor had any Inſtitution more of theſe plauſible qualities than the Chriſtian Religion. There are in the Scriptures many Inſtances of decent behaviour, by which the *ſcornful Phariſee* and *unmannerly Sectary*, the *moroſe Diſſenter*, and *ſupercilious Profeſſor*, may cure the ſourneſs of his Temper, the *rudeneſs* of his behaviour, the *ſurlineſs* of his looks, *Cinicalneſs* of his converſe, as well as there are in them Illuſtrious patterns of Ingenuity and Virtue, for modelling the *ſneaking Hypocrite* and *foppiſh Beau*, the *prophane Gallant* or *Hectoring Ruffian*, to ſincerity and affability, to piety and peaceableneſs.

But that which in my Retirement I have ſpent ſome Reflections on, is the *Epithets* given us in the forecited place, and we our ſelves own as exceeding ſuitable to our State. *viz. Strangers* and *Pilgrims*. Two words by à *Hendiadis*, a figure uſual among Sacred and Human Writers, whereby one and the ſame thing is expreſſ'd, and accordingly ſo underſtood, by two terms more

Ἓν διὰ δυοῖν. *Unum per duo.*

different in ſound than meaning: And ſo are theſe *Strangers* and *Pilgrims*, yet if you pleaſe to Criticiſe a little upon them.

Παροικος. A *Stranger* is one that Lives, Reſides, or Tranſiently paſſes through a foreign Nation, or other Place conſiderably diſtant from that of his own Nativity: or may be, has a fixt Habitation, and if he pleaſe may keep Commerce and Traffick with his own Countrey, or any other part convenient for entercourſe of Merchandize, or follow any other Imployment in it.

How applicable, is this denomination to a Chriſtian? Heaven is the believers Countrey, the World is but the place of his tranſitory Reſidence. Heaven is his Home, this World is his Work-houſe. Heaven is his dwelling-place, the World is his Shop, where he ſhould drive a Heavenly Trade, *Phil.* 3.20. that he may ſay, his *Converſation is in Heaven*; by which he beſt acquits himſelf as a *Stranger* in this World.

Παροικος. The other *Epithet* is that of *Pilgrim*, how well this ſuits him, will ſoon appear; for what is a *Pilgrim* but a *Stranger* in motion, one that neither has nor

deſigns

deſigns a ſetled Station: a Paſſenger that travails from one Place to another, a *Sojourner* that hath no abiding place. Indeed the *quickneſs* of a *Poſt*, or the *ſwiftneſs* of a *Ship* carried with Wind and Tide, ſeem but ſorry Emblems of our haſty progreſs, in *Job*'s opinion; when by a Rhetorical gradation his compariſon flies as high as the *Eagle*, whoſe rapacious appetite ſharpens its ſcent, and both make it with its large ſpread Wings fly with equal ſpeed, and greedineſs to its pray. Well may we all take up that confeſſion, *We are Strangers and Sojourners, as all our Fathers: and our days on the Earth, are as a ſhadow, and there is none abiding.* Job 9. 15, 16. 1 Chr. 29. 15. H.b. 11. 13.

This then is our *Character*, we are *Strangers* and *Pilgrims*, and that our deportment may anſwer it, I have drawn a *Scheme* of Rules for our Conduct, from ſuch *maxims* as the beſt poliſh'd, who viſit diſtant places, mark in their courſe or paſſage through them; and any *glances* I caſt on the Travellers of this World, is with deſign to reflect ſome light and help, for the better government of thoſe, who are bound for another.

First,

First, then we know *Strangers* and *Pilgrims* are apt to gratifie their ſight with the proſpect of the places through which they travail, and to feed their eyes with viewing the curious productions of Nature, in the height of Hills, or fertility of Valleys, the covert of Woods, or extent of Fields, the ſtature of Trees, or colour of Plants, The fineneſs of Mettals, or the fairneſs and ſtrangeneſs of Minerals, the imbelliſhments of Meadows or the winding current of Rivers, the ſhape and taſte of Fruits, the ſorts of Flowers, or the forms of Animals, and all the other pleaſant meadly of objects in Natures Shop; which can by their utility benefit, or variety delight any of our Senſes or Faculties; As likewiſe they will readily conſider the exquiſite rarities of Art, they meet with in their way, be they ſplendid Palaces, or ſpacious Gardens, ſumptuous Statues, ſtately Obelisks, magnificent Monuments: wonderful Pyramids, or any other famous Engine. How ready will they be to enquire after the Author, and uſefulneſs of ſuch excellent pieces. Nor will any ingenious Traveller think

a tranſient glance of his eye, or a light touch of his tongue, ſufficient Indication of his eſteem of the one, or his value of the other; how delighted is he to commend the workmanſhip, to extol the skill and cunning of the Artificer, and to celebrate the praiſes of thoſe Hero's repreſented by ſuch *memoirs*, whether they be Conquerors or Benefactors, or what way ſoever renown'd for any contrivance or action, enterprize or exploits.

And ſhall the *Chriſtian Pilgrim* paſs on without exerting his rational faculty, or making any Spiritual reflection, when he beholds theſe miracles of power, theſe wonders of providence, theſe inſtances of mercy and examples of Juſtice: Theſe tracts of wiſdom and effects of goodneſs, ſo conſpicuouſly remarkable in the whole frame of Nature, and in the order and government of the World. Or ſhall he tread on in his way with leſs regard of theſe, and their Author, than the brutal Animals, which Jog under their load, have of him who furniſhes them their provender, whoſe *gratitude* to their owner is no leſs a ſhameful document of

our

Isay. 1. 3. *Psal.* 92. 6. our duty to our maker, than their *Incogitancy* and dulneſs as to their Creator, is the reproachful Emblem of our ſtupidity in *not regarding the work of the Lord or conſidering the operation of his hands.*

Isa. 5. 12.

Although the World be much defaced by Sin, yet it retains ſuch ſtroaks of the Founders Art and Hand, as may raiſe attentive minds to admiration of his work, and adoration of his power; and they may perceive ſuch Charms and Beauty in it, as may raviſh their Eyes with wonder, and their hearts with affection, to the Inventer and diſpoſer of it. What is the great Machine of Nature, but a Theatre which infinite wiſdom contriv'd: a goodneſs and power proportionable perfected for diſplaying the glory of the Divine attributes. And if the *Heathen Sophies* were condemn'd for not ſpying them in this mirror, what ſhall become of inconſidering Chriſtians, who but very careleſly caſt any look on the general frame, or particular parts of this ſplendid Fabrick, and their Souls lie groveling on the Earth without darting a thought to the noble *Architector*:

Rom. 1.

who

who ordered the ſeveral Stories of this vaſt Structure, as ſteps, by which our minds might aſcend to him, and again deſcend to his works, but ſo as thereby they may rebound higher, and thus paſs and repaſs by the ſame Stairs to himſelf.

If there be a fine Invention in the *Mathematicks*, a pretty notion in *Philoſophy*, if there be a ſovereign remedy in *Phyſick*, or uſeful experiment in *Chimiſtry*, if there be a ſucceſful ſtratagem in War, or happy overture in *Politicks*? &c. if there be any rare operation of Mechanick art, or any notable production of human wit or power: The Deviſers think themſelves diſparag'd, their pains loſt, and their work vilified, if its links and chains, its minuteſt particles be not Critically obſerv'd, and eloquently deſcanted on, ſo as the World may ring with their praiſes, the exaltation of their names, and commendation of their labour. We are often too laviſh in our Elogies, and acclamations this way, while the miraculous demonſtrations of the Divine hand, ſtupendious efforts of its power, the ſignal Triumphs of providence

are

are paſſed over ſilently without any great remark on the work, grateful recognition of the Author, or ſerious conſideration of the intent.

Δεῖ μὴ δυσχεραίνειν τὴν περὶ τῶν ἀτιμοτέρων ζώων ἐπισκέψιν; ἐν πᾶσι γὰρ τοῖς φυσικοῖς ἔνεστί τι θαυμαστὸν καὶ θεῖον. *Aristot.*

And I muſt tell you, not only the Majeſtick, the extraordinary, the moſt beautiful, but even the common, the ſmalleſt, the moſt deformed pieces, of this great building may miniſter to our Senſe and Soul, matter of joyful delectation to the one, and delightful ſpeculation to the other.

Conſuetudine oculorum aſſueſcunt animi, neque admirantur, neque requirunt rationes earum rerum, quas ſemper vident Cic. de Nat Deorum lib. 2.

The ordinary effects of the Divine power, or frequent tranſactions of providence in the productions of the Earth, or Influences of the Planets, in the regular Revolutions of the different Seaſons of the Year, in the alternate ſucceſſion of Night and Day, and of the ſerviceable light of the great Luminaries of Heaven, The ſhining of the Sun, the increaſe and decreaſe of the Moon, the conſervation of Animals and the other ordinary *Phænomena* of Nature, although ſlighted by reaſon of the commonneſs of them, are yet in themſelves moſt admirable, and worthy our profoundeſt ſpeculation.

There is not the leaſt Creature that bears

bears the print of Gods finger but is worthy the obſervation of the higheſt *Intellect*: And as we ſee the Painters skill, largely diſplay'd in contracted Tablets, or that of an excellent Mechanick in ſome ſmall narrow Engine; ſo there are more curious Lineaments of the Divine hand, in ſome little parcels, than in more ample draughts of his pencil. *Natura in minimis major, in infimis ſublimior, in contemtis admirabilior.*

Nor are the degenerate daſhes and Aberrations of Nature without their uſefulneſs. They ſerve as patches to the more comely and regular parts, or as ſhades to increaſe the luſtre of the more noble pourtraitures, by which variety our curioſity is gratified as well as the beauty of the other more excellent productions advanced. And they are ſometimes chaſtiſements of our ſins, declarations of God's controverſie, or preſages of ſome great Revolutions and Calamity. For when Nature runs out of its Courſe or ordinary Channel, either in Monſters or Tempeſts, in Plagues, extraordinary Puniſhments, or in the diſorderlineſs of the Seaſons; Theſe are the frightful marks of Gods angry Arm, whereby he nurtures the rebellious World to fear his ſeveri-

ty,

ty, ſince it would not be kept in order by his Clemency.

You ſee then, there is nothing in the univerſe but may furniſh the *Chriſtian Pilgrim* ſubject for pleaſant meditation, or profitable inſtruction: He is a Spiritual *Chymiſt*, to extract pious reflections from all occurrences, he converts every thing into an occaſion of Religion, he makes his very recreation an inſtrument of Devotion, and when he diverts himſelf in viewing the beautiful variety of Natures delicacies, he entertains himſelf with ejaculations, concerning the Creators wiſdom and goodneſs. His very divertiſements drives him nearer his Heavenly Country: And theſe things which retard him in his journey, by ſtaying his Eyes or faſtening his attention on them, are happy furtherances of his Spiritual progreſs, and the very pauſes of his feet puts his Soul in motion, and the poring down-caſt looks of his Eyes, is a mean of the elevation of his mind towards his maker.

Hence his tongue keeps pace with the mounting of his thoughts, and his expreſſions bear the Impreſs of the heaven-

lineſs of his diſpoſition: The Communication of his mouth is the beſt Comment on the Contemplation of his Mind; and this leads me to a Second reflection upon our *Character* of *Strangers* and *Pilgrims*.

We know ſuch are eaſily induced almoſt upon every Turn and Occaſion, to run out in ſpeeches of their own Countrey, and its Concerns: And they are glad of an opportunity whereby they may Prudently and Diſcreetly repreſent it to Advantage; As Courtiers, howſoever diſtreſſ'd, or whereſoever diſperſ'd, are apt to ſpeak of the King and Court, to deſcant upon the Grandeur and Splendor of the one and other.

Curiales in Caula, de Aula loquuntur.

Thus the *Chriſtian Pilgrim* keeps freſh on his heart the *Ideas* of Divine matters convey'd to him by ſenſible Objects, and his Diſcourſe ſavours of Spiritual things, his Converſe is Heavenly; There is a Vein of Piety that mixes it ſelf with moſt of his Entercourſe, and ſociable Entertainment: His Language follows the temper of his Mind: His Words are the Interpreters of his Thoughts, & the Intelligencers of his Affections.

When *Fulgentius* happen'd to be at *Rome* upon a ſolemn Occaſion, in which the People made ſhew of their Riches, and great Magnificence in an extraordinary manner, he broke out into a paſſionate Exclamation, *O how Glorious muſt needs the Manſion houſe of the Saints above be, when any worldly place is ſo ſparkling and beautiful!*

When *Lintprand* the Biſhop of *Cremona* was ſent on an Embaſſy to the Emperor of *Conſtantinople*, he had his Audience with wonderful Ceremonies of State and Pomp, which to deſcribe would look more like a Romance, than the true Narration of any real matter: The Emperor is ſet on a Throne with all the Enſigns of his Royalty, Surrounded with Troops of Nobles, Guards of Soldiers, various Orders of Senators: The Room very Spacious, the Ceiling made to reſemble the Heavens, as near as humane art, curious vanity, or Princely power could effectuate. There was one vaſt Globe of Light reſembling the Moon in the middle, and in Imitation of the leſſer Stars, a great quantity of Flambeaus of different Sizes, Artificially

tificially ſet round the Roof. The Imperial Throne was Supported by ſeveral Lyons of Braſs, which by ſome Engine Raiſed and Sunk it as often as they pleaſed, and that with ſuch terrible Roaring from the mouths, and Streperous Noiſe with the Feet of thoſe Lyons, as was able to aſtoniſh and amaze all the Beholders: But this was drowned in a Conſort of melodious raviſhing Muſick. In ſhort all was ſo extraorordinary Magnifick that if any thing of Earthly Grandeur could Juſtifie *Virgils* Flight of Flattery to *Auguſtus*, or make any pertinent Application of it, it was then.

Diviſum Imperium cum Jove Cæſar habet.

However the good Biſhop is ſo little Dazled with all this Splendor, that he turn'd about to thoſe near him, before he made his Harangues, and thus he ſpoke them; *What a ſight think you, the Son of Man ſhall be, when his Celeſtial Harbingers with the awakening Trumpets will gather the Nations before him, and the Princes of the Earth ſhall Tremble at his Preſence; when he ſets his Throne in the Clouds, attended with his Heavenly Hoſt, and an Innumerable Company of Angels, with the general Aſſembly and Church of*

the first Born, which are written in Heaven; This was the Reflection of one who minded the glories of this Heavenly Countrey, more than the *Gaieties* of his Pilgrimage, and the *Christian Traveller* will Improve every thing to Spiritual Use and Sacred Purposes; and out of the *abundance of his Heart*, his Mouth will utter Divine matters, upon Suitable Occasions and Accidents.

Luke 6. 45.

But I am afraid I am now writing a Mystery, a thing to which many of us are Srangers; There is but little Divine Contemplation, and consequently of Holy Communication amongst us, from ordinary or extraordinary Occurrences. I know not how it comes to pass, but as in the Society of some who pretend to Learning, every thing of Literature and Reading, is counted *Pedantry*; so in some Conversations which pretend to Breeding, every thing that is Serious and tending to Edification is scoff'd at, as nauseous *Cant*, as unsavoury and unseasonable *Jargon*, as an unfashionable Grievance. With what idle Stuff, with what vain and trifling Stories, do some put off their Com-

Complementing Viſits? But if this were the Worſt on it, It were the leaſt Culpable; but alas, with what uncharitable Surmiſes, ſlandering, Whiſpers, yea, down right defamatory Reproaches, malicious Reports of one another, (and that of ſome we never knew or ſaw, and we take up Prejudices againſt upon *hear ſay*; than which, nothing can be more unjuſt) do many entertain themſelves, and others at ſome of their Encounters? What unmannerly; as well as wicked Cenſures of our betters, what ſeditious Expreſſions, and dangerous Inſinuations againſt our Governours in Church and State; what miſconſtruing their Actions, reading their Intentions in our miſchievous Wiſhes or unreaſonable Fears, *&c.* And ſuch like is the Divertiſement not only of ſome merry Meetings and jovial Clubs, but even of ſome of the more Refin'd Sort, and better Quality. How many profuſely ſpend much of their Time in Talking of of publick News or of the Affairs of their Trade, of their Bargains and Adventures, yet in their Converſe with their Wives or

Children, with their Servants and Families, with their Friends or Neighbours, trace them from Morning to Evening, from one Week to another, yea I fear for Months and Years, there is little of God or Religion to be heard among them; little Discourse of the Joys of Heaven, or the Glory of Paradise; few who for any holy Conference may
Mal 3. 16, 17. be set down in Gods *Book of Remembrance*: or upon this score may expect to be reckoned a part of his Treasure, when *he makes up his Jewels.*

O whence comes this! that so few of these who pretend to be Travelling to the Heavenly *Jerusalem*, Commune so little of Sacred matters? whence is it, there is so little Communication to Minister any Grace or Instruction, Counsel or Comfort to one another? Nay, that any Excursions this way, is wearisome, and hateful to some, Impertinent and unseasonable, although never so well timed, there can be no answer made, but that they
Mat. 16. 23. *Savour not the things of God*: and that
Rom. 8. 6. these who are Carnally minded, have
1 *Cor.* 2. 14. no relish of *the things of the Spirit*; for they are *foolishness to them.*

Why

Why ſhould not we look thorough the *Terreſtrial* Court of the *Monarchs* of the World, to thoſe *Regions* of bliſs! Why ſhould not the Magnificence of the Prince make us both think & ſpeak of the Majeſty of God, whom he repreſents! Why ſhould not the Beauty of the Creature raiſe our Minds to view, and tune our Tongues to chant out Praiſes on the Purity of God! To give you more familiar Hints, why ſhould not our external Pollution and Waſhing, bring to our Memory our Internal Spots, and means of Purification! why ſhould not the putting off our Cloaths make us ſometimes dart a pious Ejaculation to God, That he would help us *to put off the Old Man*; and likewiſe our putting them on, mind us of the *putting on of Chriſt*! Why ſhould not the Light of the Day at the opening of our Eyes, mind us of the Light of the Goſpel, of the Light of Grace, and that of Glory! And a thouſand ſuch like Inſtances I could give you, and I muſt ſay, one reaſon why Spiritual matters are ſo frequently Shadow'd out to us, under Earthly Compariſons, and homely Pa-

rables in the Scriptures, and ſuch Similitudes as are commonly Obvious to us, is, That when theſe or the like meet with us, they may give riſe to ſome devout Meditation, pious Reflection, and holy Diſcourſe: And this they would never miſs, were we ſo heavenly Minded, or divinely Diſpoſed as we ought.

Suffer me to tell you, that how Mean or Contemptible ſoever ſome may think this Subject, as below their Dignity, or the high flights of their Converſation: Yet I muſt be free to acquaint you where the Power of Religion is within, and any thing of *Celeſtial Fire*, it will break out into ſome ſparkles of Light and Heat, for the Direction and kindly Warmth of the Devotion of thoſe about us. We ſhould be *ſhining*, as well as *burning Lights*; And *a good Man out of the good Treaſure of his Heart, will bring forth that which is good*, to the *Edifying of*, and *Miniſtring Grace* to them about him. Let me recommend in a Spiritual manner, and leave that Precept of the *Apoſtles* with all *Chriſtian Pilgrims, let no corrupt Communication proceed out of your Mouths, but*

John 5. 35. *Luke* 6. 45. *Eph.* 4. 29.

but that which is good to the uſe of Edifying, and may Miniſter Grace to the Hearers.

Now all this heavenly Strain of Thought and Diſcourſe, whereby the *Chriſtian Pilgrim* is diſtinguiſht from the Common Traffickers of the World, is the Reſult of that conſtant remembrance he retains, and fervent Affection he bears his Celeſtial Country, which no diſtance or abſence can remove from his Mind. This may in the Third place be reckon'd a neceſſary Ingredient into his Compoſition, yea, the principle of his Motions, the conſtant Companion of his Toil and Pleaſure.

When *Strangers* or *Pilgrims* in their Peregrination meet with pleaſant Seats and populous Cities, with fruitful Fields and fragrant Gardens, with ſtately Palaces, and ſplendid Partars or Walks; They take a tranſient View of thoſe things, and though they may be delighted with a ſlight Glance of them, the Biaſs of their Mind is ſtill Homeward. Although the place of their Nativity be but as a Barren Wilderneſs, or a Rocky Precipice, little better than

than *Lybian* Sands or *Scythian* Snows: Yet I muſt ſay, there is a kind of *Jene-ſcay-quoi*, an unſpeakable Somewhat, That forcibly Charms them to it. A *Stranger* in all his Travails, receives not ſuch Solace from the *ſhews* of one Court, or the *Gallantry* of another, the *Magnificence* of the third, or the ſumptuous *Regales* of a fourth. As he delights himſelf with the very Expectation of Contentment and Satisfaction, he will be Tranſported with on his return, from the Careſſes of his Dear Wife, The pleaſant Lips of thoſe pretty Pieces and Splinters of himſelf, his little Children hanging about his Neck and Knees: or from the Merry but Innocent Entertainment of his Friends, the frequent Concourſe and facetious Converſe of his Acquaintance and Relations.

Neſcio qua Natale ſolum dulcedine Cunctos Ducit et immemores non ſinit eſſe ſui Ovid.

Thus devout *Pilgrims* meet with nothing while eſtrang'd from Heaven, that can ſtifle their longings after it. The Dignities of the World cannot rebate their Deſires, nor can its Dainties beget in them an Oblivion of its Joys: Its faireſt *Scenes* do not Chaſe it from their Minds, nor can its greateſt Proffers

fers byaſs their Love from it. They count whatſoever is Amiable in Art, or admirable in Nature, too much Dignifi'd, when they prove to them but Dark and Obſcure Repreſentations of its Glory. They conſider them no more than as *Opticks*, by which they take the height and excellency of Celeſtial things; They make uſe of them not only as tranſparent *Perſpectives* to carry their Spiritual Sight higher, but as burning Glaſſes to reflect the Rays of Divine things more warmly into their Hearts, whence their heavenly Thoughts become more intenſe by the meditation of thoſe *Terrene* Objects.

O the *ingenious Efforts* of a heavenly Soul, which is able to make the moſt ſeemingly Oppoſite contrarities, *Vehicles* for carrying it home to its own Country: Or ſhall I ſay, here is a Maſter-piece of its magical Art, that it can preſent a Map of Heaven ſtill before us, without any Deluſion of Senſe, Here is no external Deceit, nor ſinful Invention of Art, the Impreſſions here are Intimate, beyond what any outward *Imagery* can produce; Innocent with-

without Guilt : Raviſhing without Noiſe; and Permanent without cloying : which in deſpight of all Diſtance or medial Reſiſtance, point forth our Countrey to our view, ſo that no Opacous Body can Eclipſe it from our Sight, none of the poliſhed *Glories* of the World leſſen it in our Eſteem, nor the Courtſhip of its competing Blandiſhments interrupt our Affections therefrom.

O how great is the Energy of Divine Love, which can Convert every thing to promote its Approach to, and Union with its Object. The painted Spectacles, the pompuous Parade, the glittering Profits, the luſcious Pleaſures and the other flattering Vanities, of a falſe fawning World, which dazle the Eyes, darken the Minds, terminate the Deſires, and detrude the Souls of poor Mortals : Theſe which are the precipices of the Ruine, the ſtumbling Blocks, for the fall of thouſands of the Children of this World, become ſtepping Stones to mount the Spirits of divine Lovers Heaven-ward; that they aſcend thither by the ſame Stairs, by which others tumble to the

Regions

Regions of Darkneſs and Amazement.

And they are ſo ſwallow'd up in ſerious Speculation of, and fervent Affection to their heavenly Countrey: That as there is nothing ſo remote, Obſcure or Oppoſite, but can bring it into their Minds, expoſe it to their View, and raiſe their Hearts thereto: So they are Blind to the ſhining atractives of the Earth, and Deaf to the *Syrene* Songs of all its tempting Vanities: That they look down from this Mountain of Contemplation, with Contempt and Deſpection upon all *Temporalities*. And for as diſtant as they are from Heaven, and that they have but faint Glimmerings of its Light, or few Cluſters of its Comforts, yet they have ſo much as Tarniſhes the Luſtre, Withers the Beauty, Imbitters the Taſte, Blunts the Force of all Worldly Excellencies, when they ſtand in Oppoſition to, or in Competition with it, for their Love; They are no more Affected with thoſe things, then a dead Man is with Shews and Dainties, Muſick and Paſtimes; This is indeed to *be Crucified to the World*, which leads me

to Conſider in the *fourth* Place the *Chriſtian Pilgrim* as he ſtands diſpoſ'd to the World.

We know *Pilgrims* do not clog themſelves with unneceſſary Burdens, or ſuperfluous Encumbrances, Theſe hinder their Progreſs, and make them drive on heavily with as little Pleaſure as Speed: Thus *Chriſtian Paſſengers* ſhake from them all undue Eſtimation of, or inordinate Affection to the World, as well knowing there is nothing can Retard them more in their March, nothing can Obſtruct the elevation of their Affections to the Regions of Bliſs while in the Way, or the Reception of their Souls into thoſe Manſions of Glory above, at their Journeys end, like worldly Love. This blinds the Eyes, ſlacks the Pace, and impedes the Entry of ſome *Pilgrims* into the *Land of promiſe*: This extinguiſhes the Love of God and their Countrey in their Hearts. It was this made the *young Man* in the Goſpel, after ſome Advances, go *back Sorrowing*. This made *Demas* forſake the right Way, and *Judas* betray the Saviour of the World: This has made more *He-*

Mat. 19. 22.

Tim. 4. 10.

reticks

reticks and *Schiſmaticks*, more *Apoſtates* and Backſliders, than any thing elſe, among ſome who ſet out in Pilgrimage towards the heavenly *Jeruſalem*, and many had perſever'd to the Journeys end, if they had not preferr'd the traſh of the World to the Truths of Religion, and the Treaſures of Heaven.

Did we as heartily and ſeriouſly mind and Love our Country as we pretend: Did we Strive and Struggle againſt our Luſts as againſt our Competitors for Places of Gain and Perferment in the World. Did we Watch and Pray, ſit up Late and riſe Early to ſecure Heaven; were half of that Diligence and Pains transferr'd to Religious Exerciſes, which we Laviſh out on worldly Projects, or covetous Practices, on luſtful Intreagues or ambitious Deſigns, as our progreſs to our Home would be more Swift, ſo our Succeſs would be more Sure.

Let me then Adviſe all in the Words of St *John*, *love not the World, nor the things of the World.* Here the *Apoſtle* who from the Ardor of Divine Love, with which he was heated in the Boſom of his Maſter, is well ſtiled 1 *Ep.* 2.

ſtiled the *Diſciple of Love*; And breathed nothing but flaſhes of Light, and and flames of Love, in all his *Epiſtles*: Yet he ſtretches a cloud of Darkneſs over the World, and diſparages all its pretences to our favour: Nor will he allow the leaſt grain of our Affections to ſlide that way. It is worthy your obſerving, he doe's not muſter up the Miſeries and Calamities, the Troubles and Diſaſters of it, to diſcredit it in our Eſteem, or divorce our Affections therefrom: But he Marſhals its greateſt Forces, *Triarij* its *three famous Worthies*, its *Jannizaries*, its *Generals* and *ſtouteſt Champions*, In which its Strength and Stratagems, its Power and Policy do conſiſt: *The Luſt of the Eye, the Luſt of the Fleſh, and the Pride of Life*; here he diſplays all its *Beauty* and *Glories*, here he diſcloſes all its *Charms*, here he Proclaims all its *Titles*, and hoiſts up all its Sails, even to depreciate it in our Eſteem, and if its moſt precious things whereof it can make the beſt ſhew and the greateſt boaſt, be Antidotes againſt our affecting, What is then left it wherewith to Entice or Enſnare us?

Certainly

Certainly Almighty God by driving *Adam* out of *Paradiſe*, and ſo depriving him and us of the moſt delightful Portion of the Earth, (for it has ever ſince been a *Terra incognita*, unknown to the Inhabitants of the World,) would ſeem by this to remove the greateſt Inducement of our Affections to it: ſince what was in all appearance the moſt lovely and deſireable part thereof, is now miſſing, and hid from the moſt inquiſitive *Chriſtian Travellers*, what Title can any other Dividend of it now lay to our exceſſive Eſteem or Liking.

Pilgrims degrade themſelves too far, and diſcredit their own Country, when they overvalue what they meet in their tranſient Paſſage through forreign Places. Indeed if we prefer the pleaſing of Men to the ſerving of God: If we be more Enamoured of the refined Pieces of the Earth, than of the beauty of Virtue or the glory of *Paradiſe*; If we are more taken with the *Pageantry* of the World, than with the reward of Religion or the *Euge's* of a good Conſcience, we behave more like Inhabitants who *have their Portion in* *Pſal.* 17. 24.

in this Life, than like passengers to Heaven, or expectants of its Inheritance; and we give just ground to others to conclude our temporal Concerns have a greater Ascendant over us than our eternal Interest: And that we have more of that prophane *Cardinal's* temper (who told he would not forgoe his part of *Paris* for any Portion of *Paradise*, and so he might well say for any Title he had to it) than of the Royal Prophet, who saw more brightness, and felt more sweetness in *Gods Law*, than he could perceive in the sparklings of Gold, or taste of Honey: That is to say, than in all the profits or pleasures of the World.

Psal. 19. 10.

It is this Preference of their own Country in their Opinion and Affection, and the low and mean Apprehension they have of all *Temporalities*, that makes *Christian Pilgrims* keep on in their Way with great indifferency in reference to all Occurrences, and equality of Mind upon all Emergments. And this is a Fifth property, without which its impossible for us to hold on, or arive at the *Jerusalem* above; we shall be intangled by Smiles and Flatteries

teries, or deterr'd by Frowns and Storms; without this diſpoſition, nothing can make us Steady againſt proſperous Gales or adverſe Blaſts, pleaſant Endearments or painful Affrightments like this indifferency of Temper: this makes *Chriſtian Travelle's* forſake their Carnal Relations, contemn Earthly poſſeſſions, when they prove obſtacles to their Progreſs: And ſay to the one, *Get you behind me for you Sauour not the things of God*, and to the other, *I count all things Droſs and Dung*, 'tis this makes them prefer a tedious Pilgrimage and Sufferring State, to a flouriſhing Condition of Eaſe and wanton Dalliance.

Mat. 8.33. *Phil.* 3.8. *Heb.* 11. 25.

We know *Pilgrims* are not like thoſe who go to Sea for Paſtime, or Walk abroad for Pleaſure, whom a little blaſt of Wind or breath of cold Air, a ſmall appearance of Rain, or a hovering Cloud, a little uncleanneſs or unevenneſs in the Way hinders from ſetting forth, or frights ſoon from going forward: No, they are reſolved to keep on in their Way, be it Smooth or Rough, be it Plain or Hilly, be the Weather Fair or Foul; and although

the Houſe or Inn they ſtep in, for refreſhment by Day, or tarry in by Night, be not well Furniſhed or Adorn'd: Although their Entertainment be Poor, and Accommodation Slender, they ſend not for an Upholſterer to alter their Beds, or a Glaſier to mend the Windows; or a Carpenter to repair what is Ruinous; or a Painter to Beautifie what is deform'd: No, no, for the ſhort Time they ſtay, they content themſelves with things as they find them, without Afflicting themſelves, or creating any Trouble to others.

Is not this, in more familiar Terms, but the very ſame indifferency the *Apoſtles* ſpeaks of to the *Romans* when he would have them *uſe the World as if they uſed it not*, or that *Contentment* he by his Practice as well as Preaching Preſcribes the *Philippians*; when in *every State they* ſhould carry the ſame calmneſs and evenneſs of Mind upon all turns of Elevation or Depreſſion, upon all changes of Proſperity or Adverſity: And without this diſengagement of Heart and looſeneſs of Affection from the *things of the World*, we will

1 Cor. 7. 31.

Phil. 4. 11. 12.

will never be able to reject its Baits, or resist its Blusters: Every Avocation will divert us, every Amusement stop us, not only Real but Imaginary appearances of Danger and Difficulties will scare us. We tremble at the shaking of a Leaf, quake at the whistling of the Wind, we'l bow to every Promise, couch at every Threatning: we'l worship every Idol, dread every *Mormo*, we'l Sink under every little Load, and fall prostrate to every trifling Temptation.

But when our Spirits are raised to this high pitch of Unconcernedness, all the flattering Arguments derived from Hope, or the frightful Confusion deduced from fear, cannot shake our Resolution. We will with serene Countenances and sedate Minds, welcome all Events, be prepared for all Weathers, and ready for all Tryals. If Riches, Honours, and worldly Conveniencies come in our Way, we'l receive them without Insolence, enjoy them without Excess, and forgoe them without Impatience. If Poverty, Disgrace, Pain or Affliction, be the Way that is Chalk'd out for us, we will not Balk,

we know this to be the beaten Road, in which the glorious Company of the *Apoſtles*, the goodly Fellowſhip of the *Prophets*, the noble Army of *Martyrs*, the honourable Society of *Confeſſors*, that *cloud of Witneſſes* and *Catalogue* of *Worthies*, which went before us, have tread: And we muſt not look that ours ſhould be Strew'd with Roſes and Lillies, if we Trace their ſteps, or expect their Palms.

And ſuffer me to ſingle out of this Liſt, *One* that made no ſmall Figure in it, and propoſe for our Imitation his behaviour, when he had the Prediction of his Death communicated to him: He takes it as it were his Life in his hand, he is reſolv'd to go on in his Courſe, to abide the Worſt, to endure all the Hardſhips and Dangers, which the malice of Men or cruelty of Devils could Invent or Execute. He'l goe through them all, and accompliſh his Work, whatever it ſtand him, or coſt him, he ſay's, *none of theſe things move me*: None of theſe things would make him deſert his Poſt, or neglect his Duty, and this is truly a *Motto* I would have every *Chriſtian Pilgrim* take to him-

himself, this will make him despise those Terrors that are Bugbears to the *Children of this World*, disdain these Pleasures that are *Fetters* to the *Nimrods* of the Earth: And Count them all as *Withs of Straw*, when Imploy'd to detain or drive him from his Journey. He is resolved the Tempests of the World shall not Conquer him, nor its Courtship Cajole him, but through *Honour* and *Dishonour*, *&c.* he'l proceed, *maugre* all discouragements or opposition. And this makes him to Improve every thing he meets with, to further him in his Way. Want as well as Wealth, Contempt as well as Applause: Occasions of Grief as well as these of Joy, can set him forward, for *all things work together* to Advance him. *Rom.* 8.

And that your Progress may be more Successful and Comfortable, *Strangers* and *Pilgrims* are, or at least should be, of meek Address, calm Deportment, and peaceable Behaviour: They know nothing conduces more to their Ease and Security in the Places whither they Travel: Nor can any thing Expose them to more dangerous Inconveniencies than a quarelling

Temper or a contentious Diſpoſition; the effects of which howſoever they may be winked at in *Natives* they become intolerable in *Strangers*. To Embroyl the State by Sedition, or divide the Church by Schiſm, to Sow diſcord among Brethren, Jars in Families, or Diſſention among Neighbours, is faulty in any, but abominably Criminous in a *Stranger*.

The *Spiritual Pilgrim* ſhould conſider, meekneſs is the peculiar Character a Chriſtian: The Beauty and Ornament of his Profeſſion: The glory of his Religion; by which it Conquered the great, Subdued the Wiſe, Confuted the Scribe, and Triumphed over the Diſputer of the World. Although our Saviour and his followers did not eſcape the cruelty of their Perſecutors by their ſoft Expreſſions and meek behaviour: Yet by them they Erected *Trophies* of Eſteem and Approbation of themſelves in the Hearts of their Enemies, extorted *Elogies* from their Mouths, and ſtruck the Spectators and Executioners of their Puniſhments with Wonder and Amazement.

It is this that makes the *Christian Pilgrim* in his Converſe carry ſuch evenneſs of Mind in the midſt of theſe different humours, he may occaſionally encounter, that he neither Creates them any trouble, or himſelf any vexation. Altho' he may frequently hear what may grate his Ears, and ſee what may be as a Thorn to his Eye, he Stifles any hard Reſentment, and is Calm in the midſt of their Inſulting provocations: And if he cannot by his prudence and diſcretion allay their Contentions among themſelves, he will not by any officious Interpoſing Exaſperate them againſt one another, or inflame them againſt himſelf: And by his ſedate Behaviour among them, or abſtractedneſs from their Affairs, he avoids giving or receiving Offence upon every ſudden caprice, tempting opportunity, or trifling Emergent: And if he cannot by all this Caution evite the Scorn of ſome proud and petulant Tempers, who from ill Nature, or worſe Breeding, with inſolent Railing or Railery invade his Modeſty; his Mind is not put out of Tune, nor his Countenance out of Frame, or Expreſſions

pressions out of Order: but upon every Turn, he is *gentle* and *easie to be Intreated*, without grudging these *Buffoons* the Spoils of their Vanity, or envying them the Praises they Assume from their rude Attacks on his Meekness; Which he holds up as a Bank against the Torrent of the more Furious, or as a Buckler against the direct, or squint Reflections of the less Dangerous, but equally unmannerly, Litigious assaulters.

This makes him go on in his Road without Interessing himself unnecessarily in the Quarrels of others. He knows a Stranger should not be a *busy Medler in other Mens matters*: What hath he to do, to shuffle himself into the Croud of squabling Miscreants, or the Fray of Hectoring Ruffians: What is he concerned to mix himself into the Company of brawling Gallants, or bawling Fops whose Souls hate Peace.

1 Pet. 4. 15.

Psal. 120.

Nay he'l be loth to concern himself in the Debates of more modest Contenders: He may justly fear the pertinent Application of what was with equal Impertinence and Injustice objected

jected to *Lot*, This *fellow came to Sojourn among us, and he must be a Judge.* Gen. 19. 9. How unwilling was our Saviour to be an Arbitrator between the two *Brethren?* Luke 12. A *busie medler* in other Mens matters is no less Injurious to his own Quiet than he is to that of others, like a Bone out of Joint, is pain'd it self, and causeth the aking to other parts: He minds that Passage of *Solomon, he that passeth by and medleth with Strife not belonging to him, is like one that taketh a Dog by the Ears.* Prov. 26. 17.

The *Christian Pilgrim* is a Professor of the Gospel of *Peace*, a Subject of the *Prince* of *Peace*, the Receptacle or the Temple of the *Spirit* of *peace*, and God delights in the Title of the *God* of *peace*: What powerful Arguments are in all these to Engage him so far as is *possible to live peaceably with all Men.* Rom 12. 18. Consider the *fruits* of the *Spirit* reckoned by the *Apostles*; what are they but so many branches of this peaceable Disposition, requisite in all *Christian Pilgrims*: Consider reiterate precepts of the Gospel, the behaviour of Christ and those *Pilgrims* who have gone before us: and you'l find it's not by Gal. 5.

hints,

hints, and little Insinuations, by Starts or on Temporary occasions, that this peaceable Temper is recommended to us; was not peace the *Alpha* and *Omega* of Christs Entry to, and *Exit* out of the World. Peace on Earth was the *Oyes* at his Birth, and his *Legacy* at his farewell. He proclaim'd *Peace makers blessed* in his Sermon on the Mount, and *Blazons* their *Coat* of *Arms* with a Title of Honour beyond all worldly Pedigree; *They shall be called the Sons of God*: when the mighty Tyrants of the Earth, Those priviledged Robbers (as *we may say*) of mens Liberties and Estates, or Successful Thieves of Kingdoms and Countrey's, who delight in Blood and Massacres, and the little Incendiaries of Contention and Strife, will be Cursed as the Children of the Devil, and sent with him and his Angels to the Vengeance of *everlasting burnings*.

Luke 9.14.

John 14. 27.

Mat. 5.

Let me freely Address my self to all *Christian Pilgrims*, and tell them how incongruous a thing it is that we who profess our selves *Strangers* in this World, should behave so unlike the Captain of our Host, and his follow-

ers,

ers, whom we pretend to Love and Imitate. Look upon the whole Course of his Life, and you'l find nothing therein but issues of Tenderness and Meekness, of Love and Benignity: *He went about doing good* while we do all the mischief we can, turn every thing topside-turfwise, that crosses our Humour, or that thwarts our pittiful, narrow Interest. How unaccountable is it, that while he presents us the meekness of a Lamb, we should transcribe it in the rage of a Lyon, or the cruelty of Tygers; That while he prescribes to us the *Innocency* of a Dove, we *Bite one another like Dogs*, sting like Serpents, and breath out nothing but the Gall and Venom of Asps; That he should speak in a *still Voice*, and we thunder Hail-stones and coals of Fire. That he should pray for his Enemies, and we curse our best Friends and *Anathematize* all that oppose our Opinion, or seek to rectifie our Mistakes. Alas, this is not agreeable to the Condition of *Strangers* and Pilgrims; if we make meekness and peaceableness the *Characteristick* of those who Travel to another Country, and look for another City

City, we muſt ſeek for them elſe-where, than where we live: Where Malice and Bitterneſs, Strife and Envy rage ſo Violently, that by this we may beſt be diſtinguiſhed from the reſt of the World. It was not ſo of Old, when *behold how they love one another* was the honour and badge of their Profeſſion, and the wonder of their Adverſaries: and it wou'd be ſo ſtill, if they did keep themſelves in Concord and Unity together, and go on in their Journey in Troops, not like ſcattered Straglers, but as a compact Army or Society of fellow Travellers. And this leads me in the Seventh place to ſpeak of as neceſſary a Character of *Chriſtian Pilgrims* as any I have yet nam'd, and that is their Unity.

Strangers and *Pilgrims* who are acted by principles of Prudence, Diſcretion, or good Nature, are not more careful of peaceable calm Behaviour towards others, in the Foreign parts where they Travel; than they are of avoiding all quarrels and diſſention among themſelves: They conſider nothing expoſes them more to the *Ludibry* of Strangers, retards them more in their Progreſs, or encou-

encourages Enemies to Attacque them, than when they fall out among themſelves by the Way, or ſeparate from one another into By-Roads, and different Parties.

And it is the ſame among Chriſtians; unity is their Credit againſt the obloquie, their Cordial againſt the annoyances, their Bulwark againſt the Aſſaults of their Adverſaries. It is no greater Security to a Kingdom or Family, to an Army or any Society; than it is to *Chriſtian Pilgrims* and *Spiritual Travellers*: It is a happy *Aſſociation*, when, in a regular way, many Pilgrims Confederate together, to ſtand by one another with mutual Counſel and Aſſiſtance, in their Journey Heaven-ward. A Mans Soul may well rejoyce in ſuch Company; and ſay *I was glad when they ſaid, let us go to the houſe of the Lord together.* Pſal. 122. 1. Good Company makes the Road leſs tedious, and the Time glide gently away: It reconciles us to the uneaſineſs of a tireſom Journey, and miniſters Relief and Comfort to us in our Wearineſs and Diſtreſs. *Owles* and Savage Beaſts go frequently ſingle, but the Tamer and Gentler Animals

and

and those by which *Christian Travellers* are set forth, flock together in Troops. *Davids City compact together, our Saviours Kingdom unite*, and *Silurus his sheaf of Arro.*, St. *Pauls compleat Building* or *Natural Body* with the agreement of its different Parts and various Functions, are no more *Emblems*, than Instructions of the happiness and security which result from Unity among *Christian Pilgrims*. And if divine Harmony were as strong among those of Christian Community, as natural Affection is in the organical Body, or politick Considerations are among secular and civil Societies, Religion would then Thrive as in its wholsom Air: The sacred Constitution of our Church would be more firm; Its Members would transcribe the same dispositions in assisting the Weak, quickening the Lazy, supplying the indigent in their March; by which they would become more Beneficial one to another, more honourable to their Captain, and terrible to the Common Enemy, who durst not make these attempts on an entire Body, wherewith he will be bold enough to ply mutinous Bands and scattered Fractions.

The

The ſtrength of an Army conſiſts in its Diſcipline, Order and Unity; where theſe are wanting, neither its Number or Force can preſerve it from Ruin: and if the profeſſors of Religion like looſe vagrant Souldiers forſake their Poſts, or regular *Aſſembling themſelves together*, they may come to feed upon *huſks*, be expoſed to wild Beaſts, or fall within the paw of that *Lyon*, *who goeth about ſeeking whom he may devour.* 1 Pet. 5. 8.

So that they but deceive themſelves who think their following by-ways the beſt method to advance with more Safety, or arrive with more ſpeed at their deſired Reſt; ſuch are frequently ſuffer'd, as a juſt puniſhment for their ſeparation, to be led unto Quagmires and Precipices, by the *ignis fatuus* of their own bewildred Imaginations; like Men out of their Way in a Wood, *once wrong, ſtill worſe*; ſo dangerous it is to divide from the Church, the ground and Pillar of Truth; and do not we find that theſe who made the firſt Rupture in her Unity, may read their Sin in their Judgment? God Almighty in revenge of the Rent they made, has beaten them 1 Tim. 4. 15.

with their own Rod, by permitting them to ſplit and fall aſunder into ſo many Parties and Subdiviſions; the ordinary Fate of all Broachers of Schiſm and Hatchers of Sedition.

But that which is moſt Aſtoniſhing is that after all the Prudence and Moderation of the firſt Reformers of this National Church, after all the Courage and Conſtancy of her Martyrs and Confeſſors, after all the Zeal and Learning of her Apologiſts and Defenders, after all former Inſtances upon Record, and freſher of later Date to our own Senſe and Knowledge of her ſtrenuouſly oppoſing Popery; any ſhould divide from her Communion, upon ſcore of her Symbolizing with *Rome*; and aſperſe her Worſhip and Conſtitution as Popiſh and Superſtitious: under this Flag the firſt Deſerters ſheltred themſelves, and the little Viperous Parties ſince (wherewith the Church has been, and ſtill is Haraſſ'd, or the Kingdom Infeſted) have made and ſtill make the ſame *Hue* and *Cry*; although ſhe be the ſtrongeſt Bulwark of the Proteſtant Religion in the World; the richeſt Store-houſe of its ſtouteſt

Cham-

Champions, the ſureſt Sanctuary of its perſecuted Adherents: Whereby ſhe is become the greateſt Eye-ſore to the Papacy, and the moſt invidious Object of its Curſes and *Anathema's*. It is ſtrange that when the Pope and Conclave ſo Inceſſantly vent their Spight and Venom againſt her, as Heretical, any in her own Boſom ſhould charge her with Affection to ſo Implacable and Avow'd an Adverſary.

From which Envious Imputation, I will not attempt to vindicate her, by muſtering up Arguments from *Scripture*, *Reaſon* and *Antiquity* in defence of her *Liturgy* and *Government*; that has been done over and over again to the Confutation of gainſayers: but I ſhall ſingle out ſome matters of Fact, no leſs for the honour of the Church, than the Conviction of her Malicious Accuſers.

And firſt I would have you Conſider that ſome of the Compilers of the *Common Prayer* Book, ſuffer'd Martyrdom, were Burned to Aſhes in Queen *Mary*'s Reign; the *Liturgy* diſcharged, and the *Maſs-Book* introduced.

If theſe had diſſown'd the Religious Service which ſome now ſpurn; and embraced that *Hotch-Potch* of Supplications to Saints and Angels, in the *Romiſh Ritual*: If they had renounced the Articles of the Church of *England*, ſubmited their Conſciences to the Pope, and the ſacred Scriptures to the Canons of the Council of *Trent*; they might have avoided the cruelty of their Perſecutors. But they *loved neither their Lives, nor Honours to the Death*, but choſe to forgoe theſe, rather than the Faith; and God would have it ſo, that he might not want the Glory of ſuch Chriſtian Magnaminity, nor the Truth of the Proteſtant Religion, the honour of the Triumph of ſuch reſolute Warriors: That the Church might not miſs the Boaſt of ſuch renowned Generals; nor the Age then, the Influential Encouragment of ſuch affecting Examples; or the ſucceeding, the reviving Energy of ſuch excellent Precedents; to invigorate their Faith, quicken the Courage, and fortifie the Hope of other *Strangers* and *Pilgrims*. Truly if we weigh without prejudice and partiality

Rev. 12 11.

tiality this same Instance, we must needs Conclude they were no Friends to Popery, who upon account of their Religion felt so much of its Severity; nor can the publick Service of this Church be constructed a favourer of *Romish* Devotion, when it must be thrust out, to make way for its Superstitious Worship.

But Secondly there is another thing I would have you consider: And it is this that next in the late unhappy Times of prosperous Rebellion, when the *Liturgy* of this Church was laid aside, and the *Episcopal Government* demolish'd; then Anarchy invaded the State, and Confusion the Church, Tyranny and Usurpation possessed the Throne; Heresie and Blasphemy the Pulpit; Popery made more considerable Advances in that Interval, than in many Years before, when the decent Worship and orderly Discipline of this Church kept footing. It is well enough known there were many *Roman Catholicks* in the Parliament Army, as the *Royal Martyr* in his printed Papers declared: And Mr. *Monteith*, who from being a Protestant

Miniſter turn'd to be a Romiſh Prieſt, whoſe Hiſtory of the Troubles of *Britain* he publiſh'd in French, and I ſaw at *Nantes*, confeſſes there were many Prieſts ſlain at *Edgehill*; which, conſidering he was a New *Proſelyte*, he durſt never have averr'd, to occaſion ſo much Reproach and Scandal to a Profeſſion he had but recently Embraced, if Truth had not forced him thereto: And let it be remembred that the Enemies of the *Liturgy* and *Government* then, and thoſe of them now Surviving, whoſe Faces are not ſteel'd with Impudence, or whoſe Hearts are not hardned with Impenitence, ſeek to remove from themſelves the *Odium* of the *Kings execrable Murther*, by charging the multitude of Jeſuites and *Popiſhly affected*, in the Army therewith. If thoſe of this Perſwaſion ſhuffled themſelves into the Army by *parroting the Cant* of the Age, againſt the *Liturgy* and *Government*: If they had the Power and Cunning to wheedle others into their Net, and make them Tools and Inſtruments in carrying on the War, or execution of the *King*: Did not the Diſſenters then bring their pre-

tences

rences and Designs against Popery to a fair Issue; when instead of Extirpating or Staving it off, it increased with our Divisions, swarm'd in our Armies and spread through all the Corners of the Land.

Now if we find to our woful Cost and sad Expences that upon the Ruin of the Church formerly, there follow'd an Inundation of Errour and Heresie to corrupt the Doctrine of Immorality and Prophaneis, to destroy the Power and Practice of Religion; That the *Monarchy* as well as the *Hierarchy* was overturn'd; that Faction in the State as well as Schism in the Church, Oppression in the City and Country, came in on the Dissolution of the *Government*, and removal of the *Liturgy*, Can we look for other Effects from the same fatal Occasions, or (I may say) dismal Causes, if renewed or set on Foot again. Indeed to expect better Fruit from the same Tree, rooted in the same luxuriant Soil, under the same malignant Influences, and care of the same cunning Dressers, (I should rather have said cruel *Hucksters*) is to look *for Grapes from Thorns, or Figgs from Thistles.* Mat. 7.16.

But there are many in the Kingdom, whose gray Hairs and snowy Heads are Crowns of glory to them, for espousing the Interest of the King and Church; and bear these marks of Honour, and proofs of Valour in their Scars and Wounds, which may supersede any more Enlargment on this subject: These are living Witnesses, (and, blessed be God, there are many such Surviving in the Nations) of the Havock, Religion and Property, Laws and Liberty sustain'd, when *Episcopacy* was abrogated, and the *Liturgy* abandon'd. These still retain the Sense of Honour and Conscience of Duty, which acted them formerly to adhere with undaunted Hearts and valiant Hands to the *Crown* and *Mitre*, against the Torrent of triumphant Treachery; the same princples afford them now joyful reflections on their past Calamities, and are ready upon occasions to Animate a-fresh their chill Blood, to swell their old shrivel'd Veins with new Life and Vigour, to give a timous check to the rash Attempts of those petulant young *Sparks*, who may be deluded with the novelty of an unexperienced project,

project into a Disvalue, if not a Dislike of the present Settlement.

But if these Instances be stale and old, and so less impressive on the volatile Spirits of the present Age; permit me in the *Third* place to come a little nearer and tell you, what is within your own Kenning: Pray you, who so resolutely stood in the Gap, so early scented, or earnestly opposed the Designs and Contrivances of a *Popish* Party, who lately flattered themselves with great expectations, but the Venerable *Prelates* of this Church. If in former Ages some of the preceeding *Bishops* were *Martyrs* for the Protestant Religion; were not these in our Time, to our own view, *Confessours* for the same. If the former were dragged to Stakes, these were haled to Prison; who maintain'd the Protestant Doctrine with such Christian παῤῥησία in publick *Harrangues*, who asserted it in Print with such degrees of Zeal and Learning, who press'd it more convincingly in private, accidental Conferences, or appointed Meetings, and upon extraordinary Occasions? where were there Combatants to be singled out,

out, to defend the Truth, and overthrow the arguments of its Enemies, with ſuch ponderous Reaſons and nervous Eloquence, like the *Orthodox Regular Clergy* of this Church?

Let me then intreat all who vouchſafe to read this Eſſay, that they ſuffer not themſelves to be impoſed upon by the cunning artifice of theſe *Hucksters* of Souls, and *Factors* for Schiſm; who aſperſe the beſt Reformed Church in the World with favouring *Rome*, which her Doctrine Condemns, her Worſhip abhors, and her practice Remonſtrates againſt. Why ſhould People any more ſhut their Eyes againſt the Light, or ſtop their Ears againſt the Truth? Theſe I have written are plain matters of Fact, without any ſlight or guiſe; and if you conſider them without Pride, Paſſion, or Partiality, I dare ſay you'l eaſily be convinced, the antient *Eccleſiaſtick Government* of this National Church has been, and is the beſt Fence of the Proteſtant Religion, and its *Biſhops* the Stouteſt *Champions* of the ſame. What *powerful Preachers*, what *Prudent Governours*, what *Learned Writers*, *Valiant Martyrs*, what *Couragious*

gious Confeſſors, have ſome of that *Venerable Order* proved! How have ſome of theſe and of the other intelligent *Clergy* of all Degrees in this Kingdom, by the Piety of their Lives, and their Courage at Death; by the Eloquence of their Tongues, and the ſmartneſs of their Pens; By the ſolidity of their Reaſons, and magnificence of their Charity, batter'd the Walls of *Rome*, more than all the little Sectaries of *Europe* were ever able to do. Neither have there been wanting ſome of the flouriſhing *Nobility*, ſome of the renowned *Gentry*, ſome of the piouſly affected, ingenious *Commons*; who have in an eminent Degree, in like manner, maintain'd the *Worſhip* and *Government* of this Church againſt its adverſaries; and what would ſome of our Predeceſſors of both Sexes not have given in *Henry* the *Eighth* and *Queen Maries* Reign, for that *Worſhip* and *Sacrament* in the Forms wherewith they are now Adminiſtred in this Church; for all the mixture of Superſtition, or worſe, Diſſenters charge them with? O that we did look back, and conſider the Days of *Yore*; what would they have

parted

parted with, to obtain what some among us contemn and despise? And if ever God in his Wrath suffer *Popery* to over-run the Land, Persons shall have neither of these in the purity we now enjoy them. We'll have more *Ave Maries* then *Pater Nosters*; more *Invocation of Saints* than *Adresses* to *God*: We must receive the *half Sacrament* as the Priests will give it, or if we take it in the way the Church now enjoyns, be Burned at Stakes as Profaners of that Sacred Ordinance; For all the uncharitable and unjust clamours, Persons make against the way wherewith it is now exhibited as *popish* and *Superstitious*.

Now for my own part I must declare in the presence of God, it is really Strange and Surprizing to me, and I think it may be so to any considering Person; that after this fresh later testimony of the Christian Fortitude and zeal of our *Bishops* for the Protestant Interest, there should be any Protestant Separatist from the Communion of this Church: Much less any to Bark against her as *Roman* or *Antichristian*.

Some

Some Perſons perchance may think it too Nice a ſpeculation, to ſay that the Diſſenters are the greateſt Friends to *Popery*: yet I dare boldly aſſert it for Truth. Not that I think they are ſo by paction or deſign; but in the Iſſue, it has, and I fear it may again be found, that theſe widen the Gap for the Common Enemies Entry.. And were there an exact ſearch made, there would be found more *Papiſts* in *Maſquerade* in the ſeveral Fraternities which have divided from the Church, than many well meaning Perſons among them are aware off, or willing to believe.

For it is certain, how oppoſite ſoever the Opinions of the Separatiſts are to thoſe of *Rome* in ſome Points; Yet as to Matters of *Government* they are equally Combin'd againſt the Royal and Eccleſiaſtick Power: And the Church or Kingdom like an open Field, may be Harraſſ'd by both; and then the forbidden mixture of *plowing with an Ox and Aſs*, ſhall be more dangerouſly practiſ'd, when the *learned Jeſuit* is joyn'd with the *Phanatick Donatiſt*: the *Seminary Prieſt* and the

Deu. 22. 20.

gifted

gifted Brother: the *Foreign Conclave* and the *Domeſtick Conventicle* ſhall conſpire together to Demoliſh the Fabrick, Deface the Beauty, and Deſtroy the Purity of our Church.

It were happy if we did conſider, that differences among thoſe of one Religion and Nation are a great advantage to the common Enemy: For in this caſe every Subdiviſion is a ſtrong Weapon in the Hand of the contrary Party: And by how much inconſiderable our adverſaries might appear to us, were we United, by ſo much the more Formidable they become to us, through our own unhappy Diſſentions: By which their Intereſt is more Advanced, their hope of ſucceſs Increaſed, than by all their Plots and Stratagems.

Multitudo inimicorum corroborat unitatem amicorum.

It were to be wiſh'd that the Enmity of the Church of *Rome* which is eagerly enough ſet againſt us all, and in the End would ſwallow us without diſtinction, could by a kind of *Antiperiſtaſis* inflame our mutual Love, ſtifle our private Animoſities, make us more Unite among our ſelves, and willing to compoſe our differences: This were

were to extract an *Antidote* out of their Malice, and make *Treacle* of the Venom of the *Viper*, to Improve our common Danger unto an occaſion of greater Safety. Nothing inſpires them more with Courage and Reſolution againſt us, than the ſeveral Ruptures among us: Which were they made up, their Confidence would fag, and their attempts turn to their own ſhame.

Diſcord. in unitatem trahant & plagæ in Remedia vertantur: unde metuit Eccleſia periculum, indeſumat augmentum. Ambroſ.

But to conclude this Paragraph, in which juſtice to the beſt reformed Church in the World, Zeal for Religion, and Concernedneſs for all who think it worth their while to read what I have hear aſſerted, carried me to this modeſt Vindication. I therefore beſeech all by what is dear and ſacred to them, that they keep themſelves within the Pale of that Church, whoſe Doctrine is pure, whoſe Worſhip is Decent, whoſe Diſcipline is Primitive; from which ſome through weakneſs have ſo ignorantly, ſome through miſtake, have ſo inconſiderately, and others through wantonneſs, have ſo unneceſſarily departed; or ſhall I ſay, from which, ſome by wilfulneſs, have ſo unjuſtly, ſome through prejudice

dice have ſo perverſly ; and others through wickedneſs have ſo malicouſly Separated.

As I wiſh *Chriſtian Pilgrims* keep more cloſe and unite together , ſince their friendly Society conduces ſo much to their natural Preſervation; So I would recommend a great deal of Caution and Circumſpection to them. There is a certain jealouſie and ſuſpicion not only allowable, but commendable in Strangers , which contributes extreamly for the ſecurity of their Credit and Intereſt, whetherſoever they paſs, or wherever they tarry. They know there is a curioſity in others to Gaze much upon them, to be inquiſitive about their Circumſtances, to make ſome remarks thereon ; Perhaps on their Birth and Quality, their Station and Condition, their Garb and Countrey: and whether it be Affliction (if Neceſſity make them Travel) or Policy (when it is but their Choice for Improvement) or Fancy, that they viſit Foreign Places ; they are very wary and conſiderate ; they know many things may paſs currant in the Natives, which are not ſo eaſily

eaſily excuſed or indulged in them; therefore are careful to do nothing, which may expoſe them to Deriſion, Cenſure, or hard Treatment.

It were happy *Spiritual Pilgrims* did tranſcribe this Copy in their behaviour; that they were more ſtrict and watchful: Many Eyes, many ſpies are over them, and a ſmall eſcape or failure in them is more Notic'd, becomes more Criminous in them, than a greater matter in a mere worldling: Many ſnares and dangerous occaſions are about them, many deceitful objects to entice them, many real Foes, in the diſguiſe of pretending Friends, to cajole them; And I know no better *Amulet* againſt open or Secret Enemies, againſt violent Aſſaults, ſlie Inſinuations, than that of *Epicharmus*, Be *Sober and Diffident*. Truſt not all you ſee, though never ſo goodly or promiſing in appearance: Believe not all you Hear, though never ſo delectable to your Ears: Taſte not all preſented, though in a Golden Cup, it invites your Appetite, and courts your Liking with its Flavour.

There is no part of Prudence more neceſſary or profitable for Mortals, than a well ordered and cautious Jéalouſie. *Solomon* ſays, *a prudent Man foreſeeth Evil and hideth himſelf; but the Simple paſſeth on and is puniſhed*; It is true, the *Wiſe Man* ſpeaketh there of Judgments and *penal* Evils; but it holds as true in Reference to Moral; And a wiſe Chriſtian will See and Dread Danger, where Fools neither perceive nor fear any Inconveniency, till it be too late; He ſuſpects there may be Fire under the Aſhes; a Hook under the Bait; that the Colour which ſparkles in the Glaſs, may delude him; the Charms which flatter his pleaſing Paſſion, may bite like a Cockatrice, and the glitterings of Gains may dazle his Eyes to his everlaſting Damage; Therefore he'll ſift well in his Thought what is Obvious to his Senſes: That the reflections of his Mind may Correct the Errours of theſe deceitful Intelligencers, and guard him, ſo far as poſſible, againſt Misfortunes or Miſcarriages; If he unavoidably encounter ſuch things, as may prove occaſions of Evil, with what

what Modeſty, Moderation and Sobriety will he look about him; when he ſits down to his Repaſt, he'll Feed with Fear that his Table may not become a Snare; when he falls into Company, he Converſes with ſuch Caution, that lighter Freedoms ſhall not betray him to looſe Practices: He'll keep a loof from Harms way, and *Satan's Road*; He'll be loath to ſhuffle himſelf into drunken *Clubs* or *Litigious Societies*; he *knows theſe* are the *Marts* and *Rendevouzes* of Woes and Sorrows, of Wounds and cauſeleſs Quarrels; And that many Strangers through inadvertency or over-ventrouſneſs have at ſuch occaſions met with diſmal Accidents, ſlipt into fatal Extravagancies, and come to Tragical Ends.

This Cautionary Fear is the Fortreſs of Chaſtity, the Sanctuary of Temperance, and the Guardian of Innocence' It is a Tutelary Angel againſt the force and ſubtilty of Sin, and all its Abettors; it is a Centinel over our own Frailty, whereby we preſerve our *Integrity in the midſt of all dangerous Encounters*: *The ſuſpicious and fearful are ſafe, when the* Fool-hardy and Preſumptuous

have their Heels tript up. He that fears not a Temptation, knows neither his own Weakneſs, the treachery of his Heart, nor the deceitfulneſs of Sin, the *power* or *policy of Satan*. *There* is no Courage in braving Sin, or daring the Devil, nor is there any Cowardiſe in flying occaſions of, *or* fearing *Temptations to Evil*; theſe *Panders* for Sin and *Solicitors* for *Hell*. None are in greater Danger from theſe, than the Secure; nor any more fatally deceived or ſhamefully worſted, than they who think themſelves too ſtrong, or too cunning for their Sins; well then might *Solomon* ſay, *happy is the Man that feareth always*. And St. *Paul* recommends it as a Preſervative from falling, or a Staff to ſupport all *Chriſtian Pilgrims*, *Let him that thinketh he ſtandeth, take heed leſt he fall*.

Prov. 28. 14.

1 Cor. 10. 12.

Their way is Narrow and Slippery to the *Boat*, and they had need look well, where to tread, and how to faſten their ſteps, that their feet ſlip not: A Malicious thought, a Luſtful glance, a Tatling Tongue, a credulous Ear, a liquoriſh Palat, a deceitful Hand, are all wry Steps, or Deviations from the

the royal Road in which they ought to Walk; and they had need of a watchful Eye, a jealous Heart, a wary Foot, when a miſtake is ſo eaſy, and in caſe thereof the Danger ſo Great.

It is this makes many *Spiritual Travellers* ſhy of Lawful things, that they may Work themſelves into a fear of what is ſinful. They deny themſeves many things, which they may with leſs Sin than Scandal, or danger, Enjoy: They know thoſe who extend their freedom to the utmoſt *Verge*, may ſoon tranſgreſs the *March*; that theſe who Ride with looſe Reins in a narrow Road, and advance with full ſpeed towards the *Score*, may ſoon ſlip beyond it; that theſe who go as far as they can with Innocence, may go further than they ought with Prudence; therefore they Curb themſelves with a Holy Fear, leaſt their Liberty betray them into Looſneſs, or their Wantonneſs in playing Feats ſo near the Enemies Quarters, expoſe them to be hook'd in by Ambuſh, or Violence.

Theſe who will be trying ſuch dangerous Experiments, may eaſily ſlide

into Impiety or Scandal. The bounds betwixt Virtue and Vice, are neither ſo large nor ſo high as theſe, wherewith God and Nature (likely to terminate the ambition of Encroaching Neighbours, and ſecure Poſſeſſours their Properties) has ſeparated Nations and Kingdoms from one another. Their Confines are near and more paſſable, and what is Lawful, and Sinful are not ſo diſtant as the two Poles; yea, we may ſay of them, as *David* ſaid in another Caſe, *there is but a ſtep* betwixt them. Many who put on Reſolution to ſtay their Courſe within the mark of Virtue, have by too much haſte and inadvertency, paſſed beyond their *Line*, and gone further than either they themſelves or others thought: and found a Precipice or a Gulph, where they expected Field-room; been plunged over Head and Shoulders, while they intended to keep aloof, and retreat with Safety.

1 Sam. 20. 3.

Licitis perimus omnis.

I wiſh all *Chriſtian Pilgrims* may conſider the occaſions of Sin are wrapt up in their greateſt Comforts, and moſt innocent Enjoyments, as you find by theſe *Recuſants* in the *Goſpel*, whoſe

Luke 14. 16.

exclu-

excluſion was the effect of their Abuſe of, and inordinate Affection to things in themſelves commendable: We have never therefore more need of Circumſpection and a cautelous Fear, than in the uſe of thoſe things allowed us by the bounty of Heaven; which if they miniſter matter of Danger, the greater is our Virtue in making them ſerviceable to noble Ends, and excellent Purpoſes, in our honeſt and decent fruition of them; whereby we convert them into matter of Praiſe and Honour, to which nothing can conduce more than watchfulneſs and Sobriety: Let me then cloſe this *Paragraph* with the *Apoſtles* advice be *Sober* and *Vigilant*; joyn *Sobriety* to your *watchfulneſs*, theſe are fellow-helpers and conjunct-furtherers of one another in the Apoſtles opinion, all our Caution and Circumſpection will be Maim and Lame, an unfaithful and inſufficient Centinel, if Sobriety keep it not waking. 1 Pet. 5.8.

I may then in the Ninth Place ſay that Abſtemiouſneſs of Appetite and Sobriety of Dyet is no ſmall help towards that Caution and Circumſpecti-

on I lately mentioned, or ſhall I call it a Conſiderable Branch of the ſame; and as Neceſſary an ingredient unto Pilgrims preſcription for their Conduct, as any I can Name. This keeps their Bodies in good Plight, and their Minds in Serene Temper; thoſe who immerſe themſelves in Senſual Delights, and wallow like great Earth-Worms in a fat Dunghil of Voluptuouſneſs, are hardly Rouzed; or when they are up, they Advance with ſuch a Lethargick pace, as makes them apt to Stumble or Faint; their Body by Intemperance becomes Heavy and Unweildy a very Nurſery of Diſeaſes: their Blood is hindred in its Circulation by ſuch Redundancy of Groſs Humours, which drown the Vital Spirits, that they neither *move Regularly nor Briskly: ſo that thoſe loaden Bellies* have frequently empty Heads *and leaden* Heels: *Defects no leſs* prejudicial to the Spiritual, than Secular Paſſengers.

Παχεία γαστὴρ λήπτον ὐ τίκτοι νόον.

Corpulency or Groſſneſs of Body in moſt men, is a great Impediment to Activity and Nimbleneſs, to the Spirituouſnes of their Nerves, and the Agility

Agility of their Limbs; Their too much Flegm obſtructing the Vigorous motions of their Blood, or Enervating ir by Commixing or Gliding with it. Voluptuouſnes by a Natural Cauſality has the ſame unhappy influence on the Body and Soul; as it makes the former Liſtleſs and Reſty, ſo it is no leſs injurious to the expedit Effects of the latter: and brings *a kind of Palſy on the one, as well as the other, a fat Opulent Diet occaſions often a lean Soul, while a ſpare one miniſters no leſs to the Soundneſs and Sharpneſs of our Spirits,* then to the Health and Vigour of our Bodies.

Opimitas ſapientiam impedit, exilitas expedit, paralyſis mentem prodigit, Phtiſis ſervat Tertull. *de Anima.*

There is that near Amity betwixt Soul and Body, that they ſhare alike in one anothers good or bad Fortune. And tho' the Soul be the Miſtres, ſhe is Affected with what Troubles and Annoys her Servant; and whatever prejudices or detains, what Diſables or Retard's this, Touches that: The Immoderate uſe of Worldly Pleaſures wound theſe Copartners at once; weakens the Body in all its Parts, and the Soul in all its Faculties: And there is ſcarce any thing more Shameful

ful for the preſent, or more Tragical in the end; diſgraceful Maladies not fit to be nam'd, are the *Reproachful Puniſhments, Greedy Phyſicians* the *coſtly Penſioners, Nauſeous Hoſpitals* the laſt *Sanctuaries of theſe Slaves of Senſe, and Vaſſals of Luſts.*

Grandes Rhombi, patinæque grande ferunt una cum damno dedecus. Horat. Lib. 2. Sat 2.

When the Body is out of Tune the Mind drives but heavily: Its Sprightly progreſs in a Vertuous Courſe depends extreamly upon the good diſpoſition of its neighbour; To which nothing conduces more, than Temperance, this is the beſt Nurſe of Health, the ſureſt preſervation of Strength, the trueſt Enhanſer of Pleaſure, the ſafeſt Tutreſs of a ſound Mind; and what more Needful or Comfortable to a Traveler, then Agility of Body, clearneſs of Sight, and Chearfulneſs of Spirit; all which are quickn'd, cheriſh'd, and promoted by Sobriety.

For when the Body is pamper'd by Gluttony and Exceſs, it becomes like a Kitchen, where much Proviſion is made ready, whoſe Roof is blackned with Smoak and Reek. We frequently find the upper Story of ſuch Men Sullied, their Brain Cruſted, their outward and inward

ward Sight lesed, that they become very unfit for Earthly as well as Heavenly Concerns. Reason is Stifled with this Liberty, and Religion Starv'd with this Plenty: The Soul is so be-misted that we cannot see our way, or depress'd with the weight of its mate, to grovel so on the ground, that we must needs lag in our Journey, whereby we come to miss our Road and Home either by Straying, or Loitering.

—*Quum corpus onustum hesternis vitiis, animum quoque prægravat unà: Atque affiget humo divinæ particulam auræ* Horat. Lib. 2. Sat. 2.

What shall we say then to these *Kitchen Virtuoso's*, whose Care and Study makes them only witty in the Art of *Cookery*, who are Curiously expert in inventing new Methods of Luxury to gratifie their Palat, irritate their Appetite, and Cram their Paunch? May we not assert that they carry their Brains in their Bellies, their Guts in their Heads, and their Treasure in their Dishes? or shall we call them *Idolatrous Purveyors for the Flesh*, or *Prostituted Slaves* to their *Stomachs*, or (to give you their *Character* in *Tertullian's Phrase*) *They make their Bellies their God, their Cook their Priest, their Table their Altar, their Kitchen*

Kitchen their Chappel, their Meſſes their Sacrifices, amd their Sauces their Graces.

It is ſtrange that what our Noble Predeceſſors look'd upon, as the moſt Servile of all Employments, ſhould now become the Science of *Gentlemen*; and that he who returns from his Travels Fraughted with an *Inventory* of *Rare Ragoues*, &c. *Kick-ſhawes* of *odd Diſhes* and *Sauces*, ſhould be reputed to have attain'd to a *Maſter-Peice* of Breeding: Tho' all the Improvement he brought home, diſcovers he ſpent more time in rhe *Tavern* or *Victualling-houſe*, then in the *Library* or *Accademy*; and that he is better Accompliſhed to be *Clerk* of the *Kitchen*, than of the *Cloſſet*, or fitter to order a *Feaſt*, then the affaires of the *Court* or *Camp*.

Non in caro nidore voluptas ſumma, ſed in te ipſo eſt. Tu pulmentaria quære ſudando. Corruptus vanis Rerum; quia veneat auro Rara avis, & picta pandat ſpectacula cauda. Ducit te ſpecies. Horat. Lib. 2. Sat. 2.

Men are not now ſatisfy'd with what is Healthy and Neceſſary, we Nauſeate what is Cheap and Common, becauſe more eaſily obtain'd, though generally better and more nouriſhing; provident Nature having ſo far conſulted the Benefit of Mankind in General, that what is moſt

uſeful

uſeful is compaſs'd with leſs Toil and Expence; yet ſome are pleas'd with nothing but what is of great Coſt and purchas'd at a dear Rate; nothing raiſes their Taſt and Delight, but what Enhanſes the Price, and Peoples Wit muſt be ſet on the Rack, to find out Studied Rarities to provoke their Languid Stomachs, which a conſtant fullneſs only has made ſo, and might be ſharpned better by a little hunger, proceeding from exerciſe or reſpite from Feaſting; this would Seaſon their Viands with more advantage to their health, more pleaſure to their Palat, and Satisfaction to their Appetite.

As long as Man was content with ſuch Fare as ſufficed Nature, and ſatisfi'd Hunger, his Body was wholſome and Vigorous, and Free from Diſtempers, but ſince his Liquoriſh Curioſity has exceeded thoſe bounds which the Innocent ſimplicity of our Anceſtors accuſtomed themſelves to, and that Sea and Land

Cum labor extuderit faſtidia, ſiccus, inanis ſperne cibum vilem. Jejunus Raro ſtomachus vulgaria temnit, Horat. ibid.

Poſcis opem nervis, corpuſque fidele ſenectæ, eſto age, ſed grandes paſtinæ, tucetaque craſſa, annuere his ſuperos vetuere, Jovemque inrantur Perſius Sat. 2.

muſt

must be Ransackt to gratifie his inordinate Desire, Diseases have broken in thick and threefold in Troops upon him; the Curiosity of his Brain has kindled a Consumption in his Lungs; the Distending of his Belly has Contracted his Nerves, and crampt his Spirits: That as a *Neighbour Historian* observes, and if it was so then, much more may we affert now, that *the Variety* of *Strange distempers was the Effect* of new and strange *Dishes, unknown to our Progenitors*, who kept sounder Minds in stronger Bodies, and that former Years too, by their sober unsophisticated Diet, than we now do with all our Plenty and Variety of Delicacies.

Hector Boethius Hist. Scot. Lib. 2. *Hos utinam inter heroas natum tellus me prima tulisset.* Horat. ibidem.

Did I to shame the Luxury of the present Age, deduce from History some instances of the abstinence of *Primitive Pilgrims*, which bred Envy and Amazment in the *Pagan* World, it would pass for *Fable* and *Romance*, so unwilling we are to believe, what we have no will (although Ability enough) to Practise, and do's so much Reproach and Condemn our Riotous way of Living.

I could tell you of ſome who liv'd in *Caves* and *Grotto*'s, in Shades and Deſerts, where Heaven was their Canopy, a ſtone or Turf their Pillow, a Purling brook their Lullaby, or the incentive of their Repoſe; a little Bread and Water, a few Roots, or ſome Herbs and Fruits, their Proviſion: and yet their Sleep was more ſound, the Meals more hearty, their Bodies more Vigorous, their Spirits more Chearful, than ours, when we ſwell with the moſt ſumptuous Dainties, ſwallow the Richeſt Junkets, or ſwim in the greateſt Affluence. Or to give it in the *Prophets* phraſe and Scripture Language, *Than when we drink Wine in Bowls, and chant to the ſound of the Viol; when we have Eaten Lambs out of the Flock, and Calves out of the Stall, when we ſtretch our ſelves on Couches, and lye upon beds of Ivory* *Amos* 6. 3, 4, 5.

Now I have not ſaid all this, as if I thought it poſſible to Retrieve the Sobriety of *Anchorits*, or the Abſtemiouſneſs of Ancient *Aſcetics*; for I equally diſpair of that, as I do of bringing the Fervours of their Devotion, the frequency of their Prayers, the flights

flights of their Spirits, the height of their Zeal, or the measures of their Charity into Fashion, in this degenerate Age. This were such a misapplication of Remedies, (not because they are not right, but because the Malignancy is too Strong, and the Patient too Weak) that I might run the Risque of incurring such another Censure, as *Cicero* past on *Cato*. I consider then we are in the *Dregs*, not in the *Prime*, of the *Golden Age* of *Christianity*; I shall therefore forbear, and with a pardonable inversion, say, *Such old Wine is not for such new Bottles, such strong Grain is not for such slender Ground, and ancient Austerity is not for these Licentious and Luxurious times.*

Loquitur tanquam in Republica Catonis, quum sumus in face Romuli.

Only I must content my self to do, as *Generals*, who for the Encouragement of *Subaltern Officers*, or younger *Soldiers*, entertain them with some *Elogies* of the Courage of *Cæsar*, or the Conduct of *Hannibal*, or the Military prowess of some *Veteran famous Warriors*: Not that they think, these *Juniors* shall come up to them, but that by proposing such excellent Precedents, they may beget in them an esteem of Gallantry,

Gallantry, and generous Attempts to acquire Reputation by ſome Feats of Bravery: So would I gladly generate in you Emulation to make ſome Aproaches to theſe noble Patterns of Abſtinence and Sobriety.

Let me therefore Caution you in the words of our *Saviour*, *Take heed to your ſelves, leſt at any time your Hearts be overcharged with Surfeiting and Drunkenneſs; be Sober and Vigilant, Crucifie the Fleſh with the Luſts and Affections thereof*: There is no greater provokement to theſe, than Gluttony, and Intemperance, *withdraw the Fuel*, and *the Fire ceaſeth*. Theſe are the Parents and Incendaries of all miſchief to Soul and Body: The Cloggs and Remoarcs of our March: The Bars and Portcullifes againſt our Entrance unto the everlaſting Kingdom. *Luke* 21. 34. 1 *Pet.* 5. 8. *Gal.* 5. 24.

I wiſh you may repreſs your Appetite, moderate your way of living, and Pare off from your Superfluities ſomthing for theſe for *whom nothing is prepared*; what is left behind, would go farther, and be more bleſſed to your Children and Families. If People did indulge themſelves leſs in their Mirth *Neh.* 1. 10.

A little that the Righteous hath is better than the Riches of many Wicked. Psal. 37. 16.

and Jollity, in their Pomp and Vanity, in the needless Excess of their Apparel, or Table, and reserve a part of what is Prodigally wasted that Way, to be expended on Sacred Purposes, and charitable Uses, to encourage Gods Worship, to Feed the hungry Bellies, and Cloath the naked Backs of Christ's poor Members, they would in some laudable Degree resemble those *ancient Pilgrims*, who by denying the Pleasures of the Flesh, and despising the Profits of the World, became the more easily inclined to hear the Groans and supply the Needs of their necessitous Brethren. The Cries of the Poor are drowned in the noise of Feasting, the Mourning of *Joseph* Stifled in our Mirth, and the Afflictions of others are disregarded when our Affections are too intent on the World. If our *Abstinence* be not accompanied with *Works of Mercy*; it can no more further us in our Progress to our heavenly Country, in the *Prophet's* Opinion, than *Faith* separated from *Charity* can avail us in the *Apostles*. If when we mortifie our Appetite, we do not enlarge our hearts; if when we retrench

Isay 58. 5.

James 2. 14.

our

our Diet, we do not extend our Hands to help and ſuccour the Needy: Our *Abſtinence* is as much without acceptance, as our *Faith* is without Life.

When your forbearance Feeds others, and your Faith Fills and warms them, you have *faſted* unto *God*, and *believed* unto *Salvation*; the Prayers of the Poor ſhall proſper you in your Journey, engage God for your Guide and Angels for your Guard.

Religion does not diſcharge us all Commerce with the World: No, no, We may lawfully Traffick in it, but ſtill as Foreigners; we muſt not Pawn our beſt Coin for its worſt Commodities; but ſhould purchaſe thoſe which upon our Return may prove of moſt Advantage in our own Countrey: And make uſe of the currant Species of the Place, to ſerve our Neceſſities, or Conveniencies therewith, while we ſtay in it; and what we ſave over and above theſe Require, lend it unto them who will give us (or tranſmit before us) Bills of Exchange anſwerable upon our Maſters Credit, in thoſe Manſions of Bliſs. By thus depoſiting our leſſer Sums in Gods Treaſury, we Se-

cure at our Death (contrary to the Tenour of that in this World) not only Double, but beyond Measure, more valuable Returns than what we Disburse: And by a free Scattering or Casting away some portions of our inconstant, uncertain Estates, we Lay a Sure and fixed Foundation of Eternal Life, upon unsure and unsolid Means; and different from the way of Terrestrial Architecture, we will Rear up a Firm and Stable Superstructure of *Hope* and *Comfort* on the Transitory motion of our *Temporalities*, through our Hearts and Hands unto such Fast and Stanch Friends, as will Welcome and Receive us into everlasting Habitations, and so we procure faithful Friends by unfaithful Servants, an incorruptible Crown, by corruptible Treasure; an abiding Inheritance by the frequent Removes and voluble Rotations of this World's Goods to such as cannot Refund the same in *Specie*, or the Equivalent as to any Earthly kind in this Life, but will in an everlasting State make them Rebound to us with infinite Advantage and incomparable Increase.

Ancient

Ancient *Pilgrims* acquir'd Maſtery over the Fleſh, by puting a Knife to their Throat, when it was in their power to gratifie it; and they brought the World into Subjection, by keeping it out of their Hearts, when they had moſt of it in their Hands, and ſo they became more willing to let ſome Charitable diſtributions of it ſlip through their Fingers, for the Relief of others: And this voluntary Reſtraint they put themſelves under, prepar'd them the better to bear up under the Hardſhips they were brought unto, by Violence or Extremity; and the looſneſs of their Hearts from the World, diſpoſ'd them while they were in the way, the more Readily to part with ſome Portions of it, for the Succour of their diſtreſſed Neighbours, and Shake it quite off when they came to their Journeys end. The Checks and Croſſings they gave their natural Inclinations, as to lawful Freedoms, in a State of full Liberty, and overflowing Plenty, Qualified them to bear the want of Satisfying them, when they were Pincht by

Prov. 23. 2.

Per licentiam utendi, continentiæ experientia proccdit. Tertull.

Suspectam habeo hanc indulgentiam.

Penury or Oppression, *They suspected those Opportunities which put much in their Power*: They Curb'd themselves, before they were Cross'd by others, they deny'd themselves, before others laid any Restraint on them; and would scarcely either taste or tip their Tongues with what others glutted themselves with; *they forbore Necessaries many a time, to accustom themselves the better to contemn Superfluities at all times.*

I must tell you that in the Prosperity and Peace of the Church, the Severities of their Mortification, the Austerities of their Dyet, the Rigours of their Discipline, made many Martyrs of Penance, Patterns of Patience, examples of Christian Fortitude, before ever the fury of *Infidels*, the malice of *Hereticks*, or the cruelty of *Usurpers*, made them Martyrs of Persecution, Mirrours of Constancy, or disgraceful Spectacles of infamous Pageantry; and if they had not Innur'd themselves to the former, they had never so Couragiously endured the latter, Their ordinary Meals were but Preparatives to Hunger, and Want: Their affected Privacy while they were in a

state

ſtate of Liberty, abated the uneaſineſs of a cloſe Priſon upon their Confinement; their abſtract way of Living in their own Country, the foreſight and previous Thoughts of the neceſſity they would one Day be put upon, to leave it, diſpoſ'd them for Baniſhment; and by an ingenious way *of Dying daily*, they fitted themſelves for heir laſt *Exit*, and Departure; And it they had not thus Diſciplin'd and School'd themſelves before, they had never (when it came to the Puſh) obtain'd ſuch famous Triumphs over fiery Tryals, or made their Aſcent through Thorns and Croſſes to Crowns and Thrones. 1 *Cor.* 15. 31.

By theſe happy Methods, Ancient *Pilgrims* procceded in their way, Shaking off all entanglements of Senſe, Stifling the Inclinations of the Fleſh, Stripping themſelves of all encumbrances from the World, by all which they were well diſpoſed at their Journeys end, chearfully to leave it, Joyfully to commit their Souls to the Father of Spirits, and their Earthly Tabernacle to the common Receptacle of all Living, the Grave. They conſi-

dered the World as the place of their Exile, yea, as their Enemies Country, and ſo were well pleaſed to forſake it, when they received their Sentence of Removal; and if we expect to *finiſh our Courſe* with Joy, to obtain the *Prize*, Aſſume the *Robes*, Receive the *Palms*, they have gone before us to take Poſſeſſion of; as the ſame mind muſt be in us, in reference to the other inſtances I have named, ſo likewiſe as to a hearty farewel, and contented parting with the World, we muſt look on it with the ſame indifferency and jealouſie, uſe it with the ſame ſobriety and abſtinence, leave it with the ſame willingneſs and reſignation.

Our Condition in this World is but a Probationary State, and would you be always Striving or Running, and never receive the Crown, or reach the Prize? Would you be continually travelling, and never come to your Journeys end? Would you be ſtill in the *Academy*, learning to Exerciſe; and never come to officiate in theſe Miniſtrations in the Court of Heaven, you have been trained to, by all the Nurture and Diſcipline of this Life?

Our

Our Residence in this Region of Mortality puts us under these or the like disadvantages. Pray you, what Apprentice or Servant does not long for the term of his Freedom? What Labourer in the Vineyard, does not look for, and gladly receive his Hire? Or, what Stranger will be afraid to return to his Fathers House? How much may these Instances reproach the dastardly Fear, and strange Unwillingness of some to dye? What Bride does not joyfully expect the time of her Espousals? What Heir does not wish the fruition of his Inheritance? what Prisoner does not desire the Period of his Misery? Or what Prince does not Covet the season of his Coronation? Now the day of Death is all this to the *Christian Pilgrim*, his translation from Darkness to Light, from the Wilderness to Canaan, from Bondage to Paradice, from Slavery to Liberty, from a tempestuous Sea to a safe Shoar, and a sure Haven of constant Joy and perpetual Rest.

These *Spiritual Travellers*, who are either timorous or unwilling to Die, bring an ill Report on their heavenly Country,

try, as if it were not ſo deſireable; and make others believe, the Paſſage to it is more Difficult and Terrible, than truly it is; that their Title to it is but Weak, their Expectation of it but Faint, when they ſhrink at the Fore-thoughts, or Shrugg at the Approach of the Meſſenger to bring them thither: And it may be juſtly enough preſumed, the Earth has too great an aſcendant over their Hearts, too much of their Value and liking, when they are ſo much grieved to part with it; it diſparages their Faith, it reproaches their Hope, it detracts from their Love of the unſeen things of the other World, to ſee them leave this with ſo much Reluctancy. It is no ſtrange thing, to ſee *Infidels* take Death heavily, and conſtrainedly; ſince they believe no better Life than the preſent: No wonder to ſee them go off the Stage with Roaring and Impatience, ſince they are ſeparated from their Idols, and worldly Comforts, without any expectation of a better Exchange. *Atheiſts* and *Libertines* whoſe Felicity expires with their Breath, may be ſorry to Die: But how unaccountable is it,

that

that Christians should be so, who believe that their *light Affliction which is but for a Moment, worketh for them a far more Sure and eternal Weight of Glory*; that Death is their Vehicle to this, the Grave, the Cradle of their Resurrection, and the period of their weary troublesom Pilgrimage. 1 Cor. 4. 17.

Has not the *Captain* of their Salvation and the whole Host of *Pilgrims* made their Entry by this Gate, and so Consecrated and Facilitated the same to their Followers; it argues they have little Affection to their heavenly Countrey, or their Company, when they are so loth to go hence to Enjoy it, and their Society; it discredits them who have gone before, as if their practice had no Influence to make them trace their Steps, with Alacrity and Resolution: It disheartens their Familiars, when they See; and discourages them who come after, when they Hear, how Cowardly or Sadly, such receive the Message of their Return, or the News of their Delivery.

Let us all then who profess our selves *Christian Pilgrims*, and pretend to be Travelling towards the heavenly *Jeru-*

salem;

ſalem; let us for the Honour of Chriſt, and Reputation of Heaven; for the Credit of our Profeſſion, and Praiſe of divine Grace in our laſt Behaviour; for Commendation of the Example, *that cloud of Witneſſes* which went before us, have left us; for the Comfort of thoſe about us, the Encouragement of them who come after us, the Satisfaction of our Friends, the Conviction of our Foes; let us by looking to, and conſidering theſe things, be excited to diſentangle our Hearts from terrene Objects; to Baniſh all averſeneſs of our Diſſolution, wherewith the flattering blandiſhments of Sin, or the falacious affrightments of Death, would poſſeſs us; *and laying aſide any Weight* which may Lett us, *in running with patience our Race*; or at its End bow down our Spirits, and hinder their flight to the Regions of Light and Life, let us with *our Loins Girt* and *our Lamps burning*, *wait for our Lords coming*; yea, *look for*, and *haſten* to the ſame: And if we be thus prepared and qualified; if we be thus ready and diſpoſed; we may cheerfully reſign and *commit the keeping of our Souls to God in well doing*, *as to our faithful*

Heb. 12. 1

Luke 12. 35.

2 *Pet.* 3. 12.

1 *Pet.* 4. 19.

faithful Creator. And we may be ſure his Arms are ſtretcht out to Embrace us; the Gates of Heaven ſhall be ſet wide open, to receive us, and we ſhall be hois'd to *Mount Sion*, to *the City of the living God, the Heavenly Jeruſalem*, to *an Innumerable Company of Angels*, to *the General Aſſembly* and *Church of the firſt born*, to *the Spirits of juſt Men made perfect*, and of thoſe Heroick *Pilgrims*, and Conquering *Strangers*, now Triumphant *Citizens* in Glory; who all with Songs of Praiſe, and Univerſal Acclamations of Joy, will welcome us to our Home, and *everlaſting Habitations.* *Heb.* 12. 13. *Eph.* 2. 19.

Thus I have in ſome Common *Topicks* drawn ſome Lines by the Behaviour of the *Secular*, for direction of the *Spiritual Pilgrim*; to which I could have added from the Parallel ſome more Reflections no leſs Uſeful and Genuine; but I preſume not to ſay all that could, or ſhould be ſaid on this Subject; my own preſent Circumſtances ſuggeſted theſe, and ſuch like Thoughts unto my Mind, in my retir'd Walks; while I am now abſent from my Native Soil: And if from them I have

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Copi'd out any good *Plan* or Form for the Reader's, or my own better deportment in our Eſtrangement, mine from my Earthly, and both of us from our *heavenly Country*, I have my Intent; let me then by way of *Epilogue* ſhut up all, with this further Reflection.

When we paſs through Foreign Parts, this Reflection of being *Strangers* and *Pilgrims*, wants not its own Auſpicious Influence, to Curb our Licentiouſneſs, to Hem in theſe Extravagancies, we indulge our ſelves in, in our Native Climate, to pare off the Aſperities of our Nature, or the Blemiſhes of our unfortunate Education, and to compoſe us to the beſt temper of Mind, and habit of Body; to exert the utmoſt Induſtry and Diligence for our Improvement in all worthy Endowments; and it would have the like Efficacy to model us to a ſuitable Behaviour in Reference to our Spiritual State, and the Relation we ſtand in to the World upon that Score, as the place of our Peregrination; where, as in a *Academy*, it would Engage us in all Divine Exerciſes, in purſuit of ſuch excellent Attainments;

as

as may qualifie us at our Return, for more Noble Miniſtrations in theſe *Courts* of Honour, and Manſions of glory above; And it would never miſs this Effect: but that we are more careful of the Modes and Faſhions, of the paint and dreſs of our *Exteriour*, than we are of adorning the *Interiour* Man, with the Virtues and Graces ſo agreeable to its Divine Original; and the neceſſary preparatory accompliſhments for our acceptable Reception to our heavenly Countrey.

But I am afraid both the *one* and the *other*, the *Secular* and *Spiritual* Traveller, Reſt too much here; and the conſideration of their common condition as Strangers, affects them no farther, than to frame them to ſome external diſcreet ſort of Conduct. It is matter of Regret, that ſome Return from their Travels more fraught with Nauſeous ſet Forms of *Courtſhip*, and Superſtitious obſervances of ſome punctilious Ceremonies of *Civility*; than any Real advancement in *Morals* or *Intellectuals*. It is to be feared, many who *walk with their faces towards Jeruſalem*:

ſalem: are in the ſame Condemnation; who tumble over ſome Prayers they have con'd by Rot, and jog on in a certain Round of Cuſtomary perfor-
Matth. 23. 25. mances, *cleanſing the out-ſide of the Platter*, without any ſerious endeavour to obtain any inward ſaving change wrought in their Souls. And to what purpoſe is all this Diligence both of the one and the other; but for ſome outward varniſh to the Cabinet, while the Jewel is Neglected a trimming of the Scabbard, while the Blade is ſet at nought? But what ſignifie theſe ſhews and ſhadows, theſe little trifling Arts of inſinuation and complaiſant Methods, whereby either of them fit themſelves for the *Gallantry* of ſome *Choice* Converſation? What are they but falſe blazes, ſuperficial flattering Scenes, while their minds are not cultivated with any ingenuous Improvement; Nor furniſht with any ſtore of wholſome inſtructions; or deckt with theſe uſeful qualities; which may make them ſerviceable in their Stations, comfortable to their Friends, or profitable to the World?

I wiſh

I wiſh both the *one* and the *other* may conſider the *Weightier Matters*; and take care of the better part, to have their Souls Entich'd with theſe Ornaments, which may give luſtre to the other; that they may joyn *inward purity* with *External Neatneſs*, a *Sober Mind* with a *graceful Meen*, a *ſanctified heart* and *honeſt deſignes*, with an *agreeable addreſs* and *ſilken* converſe; and when there is this happy Conjunction of a *heavenly diſpoſition* with a *Civil Deportment*, their foreign Education and exteriour poliſhments ſerve as a Tranſparent Coverlet to encreaſe the beauty of their virtues; and their Breeding makes no mean figure in the *Equipage* of their Religion. And I muſt rather ſay, it proves a fortunate *Uſher* to beſpeak room for it, among theſe more Nice and delicate Conſtitutions: who ſtand agaſt at a ſlovenly, as well as a ſinful approach; and look aſquint on any thing, that does not accoſt them with pleaſantneſs and affability. *Matth.* 23. 23.

Some Travellers by cuſtomary Aſſociating themſelves with Strangers have acquired ſuch a Free unconſtrained Carriage, that they can dextrouſly accommodate themſelves Reſpectively to

the various Places and Perſons, Tempers, Sizes and occaſions they meet with. Theſe for *Pious purpoſes* tranſcribe St. *Paul*'s politick; of *becoming all things to all men*, that they may Proſelyte ſome of all Conditions, to a love and imitation of their Vertues: If they chance to deal with unpoliſh'd, rugged Natures, they ſome times (as we ſay) hit two *Marks with one Stone*; for when by their ſmooth and gentle Applications, they pare off the Roughneſs that is in ſuch, ſo as to diſpoſe them to Civility towards Men; they in the mean time with the ſame breath inſtil unto them Piety towards God; with the more ingenious and better accompliſh'd their obliging Behaviour introduces themſelves into Favour, and then they improve this advantage to convey Religion more forcibly into the hearts of ſuch, and by their taking way of Managment, they Eſtabliſh an Empire for it in their Affections, which of it ſelf, for all its amability, it could not obtain without theſe Charming Methods, for even ſome of theſe *Polite Wits* are ſo indifferent or Platonic lovers of Religion, that it Runs the

1 Cor. 9. 22.

Fate

Fate of theſe Perſons of Quality, how Eminent ſoever or Deſerving fare the better in ſome places for their Companion ſake.

Theſe Pilgrims who can in this manner, make outward decency Miniſter to the conveniencies of Religion, may in their Traverſing, make a great Conqueſt for it, in the Civil Regions of the World; by Clothing it in *ſoft Raiment*, they facilitate its Entry to theſe more Refined Societies and exalted Stations, which are diſguſted with Rudneſs and Unmannerlineſs; Even to the *Palaces* of *Princes*, *Academies* of *Nobles*, and *Colledges* of *Virtuoſos*: who are qualifi'd by a ſimilitude of civilized tempers to receive impreſſions ſo patly adapted to their Reliſh, which Court them in their own Language and Faſhion. And when they have ſucceeded ſo happily, may it not be ſaid, although others have done much, and deſerve well of Chriſtianity, who by their art and example make it currant through the lower vallies of the Earth: yet theſe who by uniting *Sanctity* and *Civility*, *Piety* and *Humanity*, *Devotion* and *Diſcretion*, raiſe it to the *Matth.* 12, 8.

Hills and *Mountains*, these seats of Honour, and Convert them into *Sanctuaries* of Religion, *Nurseries* of Grace, and *Seminaries* of Virtue; *These*, *these* do it more considerable Service, add to its Beauty, by the Harmonious Mixture of this pleasant Variety, and to its Strength, by the prosperous Transformation its flowing so high makes in those upper Grounds; from which it cannot but descend with greater force, more auspicious speed and benign influence, for bettering the Inferiour Parts of the *Intellectual* World.

I am apt to believe there are some Spiritual *Travellers*, whose care of their *Moral* Deportment resembles that, the other take about their *Civil* behaviour; and as I have advised these to sute their inward frame to their outward form; so I request *those* who would aspire to an Eminency in Moral Virtues and Human Accomplishment; that they would endeavour to excel in *Christian* Grace and *Religious* Practice; *Morality* in Relation to *Christianity*, is but as the Handmaid to the Mistress; As the Suburbs to the City, and if we set up our Rest there, we'll never be

be admitted *Denizons* of Heaven; Theſe who are Punctual and Exact in Civil Commerce, who avoid ſome Noiſy ſcandalous Crimes, while they neglect mortifying their Natural Corruptions, mourning over their ſecret Sins, ſubduing their Spiritual Pride, irregular Appetites, and inordinate Luſts; are more *Phariſaical* than truly *Chriſtian*, more for *Scouring the outſide*, than *Cleanſing the inſide*.

One of the greateſt excellencies of the *Chriſtian Religion*, which ſhould be our Directory, is, that it ſearches into the Cloſeſt Retirement of the Heart, and is not content to Cut away any excreſcency in the Life or Converſation; but it checks our inward inclinations, to which no human power can reach, and the *Morality* of the *Heathens* was defective in; it curbs our very thoughts, which ſcorn the Edict of Princes, and baffle the authority of Tyrants: it chides the firſt Riſings of Luſt, and ſtifles them in their very Conception; it governs our moſt retir'd Imaginations, and ſpeaks in an imperious ſtrain to our very Intentions; preſcribing a Rule to the Principles, Motives and deſignes of mens Actions:

Actions: *Male velle, male facere, male dicere, ex æquo vetamur.* Not only to do Evil but even to ſpeak evil, not only ſo but to wiſh it, or think on it with ſatisfaction, or deſign to act it; is prohibited us.

What a happy Engine for the good Policy of the World, and felicity of Communities, is this *Superintendency* over our Hearts and thoughts, which Religion Enjoyns? For theſe are the ſources and ſprings of all the Miſchief and Diſorders, which Ruin Churches and States, Kingdoms and Empires; and if this inward Fountain be kept clean, that no ſtreams iſſue thence to defile the Life, there will be no Rapins or Oppreſſions, there will be no Frauds or Over-reaching, there will be no Schiſms or Factions, and the *Goſpel* may make *Archimedes* his Challenge without any Vanity, give it *Footing* as to this one thing, and it will overturn the World; but in a good Sence, towards its Reformation and Improvement, towards its happineſs and Amendment. How dare he Embrue his hands in the blood of his Neighbour, that muſt not ſo much as move his Tongue to defame his Name;

Marke 7. 20. 21, 22, 23.

Name, or ſtain his Credit, by ſpreading Lies, or even telling the Truth with a Malicious deſign or ſiniſtrous purpoſe; or how dare he do the one or the other, when the very firſt tendency to either, in the motions of his mind is diſcharged; or how dare he defile his Neighbours bed, that muſt not indulge the fanciful Ideas of a ſenſual ſolace to pollute his Soul; or how dare he keep a falſe Ballance or Meaſure in his ſhop, to cheat or wrong his Cuſtomers, that muſt not covet? for a perſon to think he may imagin an ill turn againſt his Brother, ſo he do not vent it, or if he utter it ſmoothly, provided it be not in boiſtrous Language, with a ſupercilious brow, or inſolent threatning, or that he may Menace, taking care he do not ſtrike him; or if he ſtrike, that he forbear to do it with the Cruelty of a *Turk*, or the Rigour of a *Jew*, theſe are ſuch whimſical extenuations, wherewith men may flatter themſelves, but cannot delude God, whoſe *word divides aſunder the Soul and Spirit, and reaches the thoughts and intents of the Heart.* Heb. 4. 12.

Give me leave to tell you that the

Ethicks

Ethicks of *Pagan-Moraliſts*, were ſhort in this, and their exacteſt preſcriptions aford but a flatulent Diet, a windy Repaſt for *Religious Pilgrims*, they exalt the paſſions and actions of their *Heroes* with ſuch pompous Elogies, as are apt to miniſter Fuel to Pride and Vainglory, and to beget in men an ambition to be great, Rather than good, of doing brave rather than juſt things, and Courting the applauſe of the World, rather then the favour of God, or approbation of Conſcience; while *Chriſtian Ethicks* glide in a more gentle ſtrain, and recommend to us theſe Virtues and Duties; which though they make leſs Noiſe, yet are more beneficial to others, more comfortable to our ſelves, and more acceptable to God; and I wiſh theſe of this kind I have mention'd in this Eſſay may be tranſcrib'd by *Chriſtian Pilgrims* with whom I leave for the Final Com-
Rom. 12.2. plement of what I have ſaid the *Apoſtle*'s injunction, *Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God.*

FINIS.